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THE VALUE OF ITINERANCY AS A MISSIONARY AGENCY.

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THE subject that has been suggested for our discussion,—the value of itinerancy,—is to be considered in its relation to the evangelization of China; but that it may be more clearly presented, it will be necessary to refer briefly to the workings of the system in other lands, where it has been long in operation. We shall call your attention therefore to its history, advantages, and adaptation to China.

Although Wesley was not the first to make use of itinerancy in the public work of the ministry, — for it has been practiced since the days of Samuel,—he has the honor of organizing it into a system, and employing it as a distinct feature in the evangelization of the world. With him it was not a matter of choice, but a providential and necessary arrangement. As he went from place to place preaching the gospel, societies were rapidly formed; and in order that these societies might not be without instruction during the necessary absence of the preacher, a few pious and intelligent laymen were selected to conduct their religious services. These societies however multiplied much more rapidly than suitable persons could be found to take charge of them; and hence arose the "circuit system," by which one lay preacher, or "helper" as they were at first called, had charge of a number of societies. And in this way not only were the societies regularly supplied with religious instruction, but thousands who would otherwise have never listened to the gospel were reclaimed. Those who would not themselves seek the sanctuary were sought out and the truth carried to them. The success that attended these labors is their best vindication. At Wesley's death there were five hundred and fifty itinerant preachers and one hundred and forty thousand communicants; and at the first centenary of Methodism, these had increased to over six thousand preachers and one million

four hundred thousand members. It was in America, however, that the grandest scope was presented for the labors of the itinerant. A sparsely settled country could only be supplied with religious instruction by an itinerant ministry;—a settled pastorate was then in many places impossible. But that all, even the most distant, might be reached, the country was divided into districts from one hundred to five hundred miles in extent, and supplied with one or two travelling evangelists, who, by their daily preaching, became the religious instructors of tens of thousands of souls. They moved in the van of civilization supplying the remotest frontier settlements with the gospel. "The moral foundations of many of the western states were laid by the early itinerants, who traversed mountains and the wilderness forests amid dangers from hostile Indians, swollen streams which they had to cross on horseback, and colds and disease contracted by sleeping on the ground in the open air, urging upon the settlers the importance of virtue and religion." Bancroft speaks of the itinerants of those days as "the pioneers of religion," saying —"that the breath of liberty has wafted their messages to the masses of the people, encouraged them to collect the white and negro, slave and master in the green wood for counsel on divine love and the full assurance of grace, and carried their consolation and songs and prayers to the furthest cabins in the wilderness." Another historian speaking of the results of this system in a later period says:—"It cannot be questioned that it has been a mighty, if not the mightiest agent in the maintenance and spread of Protestant Christianity over these lands."

The labors, zeal and courage of some of these evangelists are unsurpassed in the history of the Church. The history of their labors and successes is almost synonymous with that of their greatest leader, Francis Asbury. For a period of forty-five years he travelled incessantly from north to south, and east to west, to the very limits of civilization. His biographer states, that "within the compass of every year, the borderers of Canada and the planters of Mississippi looked for the coming of this primitive bishop, and were not disappointed." "His travels averaged six thousand miles a year; and this, not in a splendid carriage over smooth roads; not with the ease and speed of a railway; but often through pathless forests and untravelled wildernesses; among the swamps of the south and the prairies of the west; amid the heats of the Carolinas and the snows of New England." "Like a mighty hero, he rode from camp to camp, inspiriting the feeble bands he found associated, and then away he would plunge into new and untried scenes, and in the name of his Master rear the banner of the cross, and sustain it alone till God sent him relief from the gaping

crowd, who, catching his spirit, would join in valiant fight, and battle mightily." During his lifetime the feeble band of four preachers and three hundred and sixteen members with whom he began his labors, increased to seven hundred itinerants, two thousand local preachers, and over two hundred and fourteen thousand members.

It would be interesting to trace the labors of Coke, Lee, Finley Cartwright and others, or the more modern itinerants in Arizona, Idaho and the western territories,—of Moody and Sankey in Scotland, and of Taylor in India; but enough has been said to give us an idea of what itinerancy has done for the cause of Christ in England and America.

Let me now simply and without delaying to produce the arguments therefor, enumerate some of the advantages claimed for itinerancy.

1st.—It enables a comparatively small number of ministers to become the instructors of a large number of people. This, as has been seen, is especially true where the population is sparse, and in small communities where it would be impossible to maintain a regular pastor, and also to keep pace with the advancing civilization of a new country. Instead of waiting for a community to become sufficiently strong to call and support a pastor, the itinerant is able to go to them uncalled and deliver his message; to go into the bye-ways with the gospel invitation.

2nd.—There is great diversity of gifts and talents in the ministry, and this system "affords the different churches the benefit of the varied endowments of many ministers."

3rd.—There are different tastes among the people. No one can be expected to please every one in his congregation, and it is difficult to benefit those who are not pleased listeners. By occasional changes all may be edified.

4th.—It enables the minister to keep more closely to the subject-matter of his great commission. Dr. Isaac Taylor, speaking of the facility with which the habit is formed by continuous speaking on familiar subjects, especially upon religious topics, of following "the glib run of the mental associations upon worn tracks, this way or that, as the mind may chance to take its start from a given text," says,—"This sort of mindless facility of speaking proves a sore temptation to many a located minister, and its consequence is to leave many a congregation sitting from year to year deep in a quagmire. Better than this, undoubtedly, would be itinerancy;—far better is a frequent shifting of monotonies than a fixedness of the same."

5th.—It is conducive to piety among both ministers and members.

6th.—It diminishes the liabilities of difficulties with the people, as

it furnishes less opportunity to take sides in local controversies and to form parties.

7th.—Its expediency has been proved by its history.

8th.— It gives systematic employment to the laity. It seeks to make all God's people prophets. There is an obligation upon every Christian to let his light shine; and "an important element of preaching consists in bearing witness of things seen, heard and experienced in reference to Christ and his Kingdom." Itinerancy takes advantage of and utilizes this vast power, and sends forth every one to spread the good news "as of the ability which God giveth."

9th.—It provides every minister with a field, and every field with a pastor. A late number of the *Christian Union*, referring to this subject cites the instance of a wealthy church in Massachusetts which had had a bequest of $500,000 and "had been without a pastor for two years, during which time it has heard eighty-five different ministers." The note concludes with the remark, "that these long interregnums tend to stagnate church life, to say the least." Such a state of things could never occur under the itinerant system.

10th.—And lastly, we claim for the system scriptural authority and precedent. It was practiced by the prophets, by Christ himself and by His apostles. A distinguished writer,—a member of the Church of England, says, "Notwithstanding the prejudices of mankind, and the indiscretions of some individuals, an itinerant teacher is one of the most honorable and useful characters to be found upon earth; and there needs no other proof than the experience of the Church in all ages, that, where this work is done properly and with perseverance, it forms the grand method of spreading wide, and rendering efficacious, religious knowledge; for great reformations and revivals of religion have uniformly been thus effected; and it has been especially sanctioned by the example of Christ and His apostles, and recommended as the divine method of spreading the gospel through the nations of the earth."

I would only remark in leaving this part of the subject, that itinerancy, to be effective, must be under certain clearly defined and accepted regulations. It may be used unwisely and oppressively. But to receive its highest benefits both preachers and members must be under an obligation not to desert the cause in emergencies and because of temporary inconveniences.

The objections to the system will doubtless be brought out in the discussion, and I pass at once to its—

ADAPTATION TO CHINA.

The state and nature of the country peculiarly fit it for the operation of the itinerant system. The country is interspersed from one end to the other with roads, rivers and canals; while horses, carts and boats afford facilities for travel, rude and uncomfortable to be sure, but requiring nothing like the hardships and dangers endured by the itinerants of other days. And there is always some accommodation at the inns. A shed and *k'ang* are preferable to sleeping with no covering but the open heavens, and no bed but the ground.

The disposition of the people is also favorable to the itinerant. As far as personal opposition is concerned, we can travel to the limit of physical endurance with perfect freedom, preaching where and when we will.

The vastness of the population and the small number of preachers, call loudly for the active operation of itinerancy in China. The number of foreign missionaries will probably never be very much greater in the provinces now occupied than at present, and with the most rapid increase of native helpers for years to come that the most sanguine have ever hoped, it will only be by the preachers, native and foreign, going "everywhere" preaching the gospel that these multitudes can be supplied with the word of life. A few of the larger cities may be occupied and the chapels faithfully cared for; but if we confine our attention principally to the congregations thus gathered, how is our responsibility to the inhabitants of the villages and rural towns to be met?

The importance and hopefulness of this work among the villages that are so thickly scattered over the land, furnish a strong argument for itinerancy. It is a matter of history that the greatest successes of modern missions in China have been in the inland towns and villages; while it must also be admitted that, as a rule, less labor has been bestowed upon these districts than upon the cities where the foreign missionary resides. This is true not only in reference to the open ports, but also to cities of the interior which have been occupied as missionary centers. This is capable of a satisfactory explanation. In the large cities the influence is to a great extent lost, by its diffusion over large masses of the population, while on the other hand, where a resident in a small place becomes a believer, there is less difficulty in permeating the little community in which he lives with the truth. Its effects are necessarily brought more prominently before his neighbors and acquaintances. It forms a topic of their conversation, and is more constantly before their minds than it could be in a large city. The life of the convert is closely watched, and if he is faithful

it cannot but exert a good influence upon the little circle in which he moves.

People much more readily embrace a cause when it has become popular, than in its incipiency; and it is obvious that a man of ordinary ability and influence can much sooner create an opinion favorable to Christianity in a small town than in a large city. In this way the strongholds may be reduced by detachments. It would not be the part of prudence for a small force in the invasion of a hostile country, to advance at once against the most formidable fortifications, but first to direct its energies against places of less importance; until by continued successes it should acquire sufficient strength to overcome the strongly guarded citadel.

Again, the people in the country are simpler in their habits and more susceptible to the truth than when surrounded by the vices and greater temptations of the large cities; while at the same time there is less danger of persons attaching themselves to the cause for the hope of temporary gain or pecuniary profit.

Other reasons might be given to explain the more rapid increase of conversions in the country than in the large cities, but we are principally concerned now with the fact, which seems well established, and which in itself, without any explanation of its cause, is sufficient to enlist our attention and call forth our energies in the direction that manifestly has received the divine blessing; and certainly we would not advocate the settlement of a helper in one small village, when a number could be, with more advantage to the cause, placed under his care, each of which he could visit at stated intervals. In this way, the truth may be carried to the homes of multitudes who would never enter a chapel or listen to a sermon during their occasional visits to the great centers of trade. While we would by no means neglect the cities, we would have more attention paid to the villages.

I might here remark that this system in our mission at the south has been successful. There the territory occupied by the mission is divided into districts comprising several circuits. Each circuit is placed in charge of a helper with one or more assistants, who regularly visit all the towns and villages in the bounds of their circuit. Over each district is placed a presiding elder who has general direction of the whole. By thus methodizing their labors no portion of the field need be neglected, while a much larger extent of territory can be worked than could otherwise be done by an equal number of preachers.

Itinerancy also furnishes an important element in the solution of the question of self-support. This is one of the weightiest questions we are called upon to consider, and to its solution our efforts are

constantly directed. Where we are compelled to wait for a single church to become strong enough to call and support a pastor, the settlement must be far off. Under the system of itinerancy this most desirable object may be more speedily accomplished by grouping several societies into one circuit, and having each contribute according to its numbers and ability.

This system has also the advantage of developing and utilizing the lay talent of the native church. We all feel the importance of raising up a corps of native preachers as speedily and as well qualified as possible for their work. By committing the temporary charge of the stations and circuits to promising converts, in the absence of the regular preacher, their gifts and graces can be discovered, and those selected for the regular work of the ministry who are found worthy. Those who are faithful in little may be entrusted with much.

Itinerancy also enables us to reach places in which it is impracticable or impossible for us to reside. This applies of course to the foreign missionary. There are no restrictions as to places of residence or travel upon a native. With the foreigner the case is different as regards residence; but our passports give us the privilege of travelling anywhere in the interior. I would distinguish between *touring* and *itinerating*. By the former term I would designate long trips into the country; by the latter, a *systematic and regular visitation of the same districts*. Extensive tours are not without their use, but much of the labor spent on them must be lost from the inability to follow up the impressions for good that may be made. By *regular* visitations of the *same* places a favorable opportunity is given to improve the lessons previously taught.

I am aware that little has been said to show the value of itinerancy in the large cities where missionaries reside. This is because the congregations to whom we preach are themselves itinerating, and the system is less applicable here in the present state of progress than in other places indicated. I shall therefore conclude by a recapitulation of the reasons given as indicative of the value of itinerancy in China. These we have seen to exist in—the state of the country peculiarly fitting it for the most successful operation of the system; the vastness of the population and the necessarily limited number of preachers; the importance and hopefulness of work in the country; the success of the system where it has been tried; its connection with the question of self-support, and the development of the talents of the laity; and lastly, as furnishing a medium of instruction to those among whom we cannot reside.

ACQUISITION OF THE JAPANESE LANGUAGE.

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IN acquiring the language it is our aim to enable ourselves to present the truths of the Gospel to the native mind in such a form and manner as will be intelligible and acceptable. If a business man can acquire a number of technical words and phrases, he can make them answer all his ordinary purposes, because the eagerness of men to do business together makes them care little about the correctness of the expressions in which their transactions are carried on. We however have not only to learn the technical terms of our profession in the native tongue, but also to employ illustration, argument, and appeal to enforce our message, which necessitate an acquaintance with words and trains of thought belonging to all the relations of life. Unless we can make our message in some degree acceptable, we are not likely to meet with success.

The question is, how to advance in the language as fast and pleasantly as possible; and these two go together, for the pleasanter we can make our studies, the faster we shall advance. There is indeed nothing gained by overlooking the fact, that the language can only be acquired by hard and persevering labor, and there is no use in calling a hard thing easy, or an unpleasant task pleasant. At the same time there is such a thing as so introducing variety into our work as to prevent weariness, and by frequent change to rest the mind. There are several forms of study, as the acquisition of words, learning characters, reading books, conversation, &c., &c., none of which should be overlooked, and which may be so varied as to make the hours of study pass quickly, pleasantly and profitably.

One of the first and most important things to do is to get a tolerable teacher. I do not say a good one, for I do not think there are any such. It seems to be the universal experience, that whatever is learned from a teacher must be elicited by a system of questioning and cross-examination. It is hardly to be expected that it should be otherwise; they know nothing of the science of teaching. What is taught in the schools, is driven into the heads of the children by making them commit to memory without regard to the meaning.

As there are several dialects in the country, it is best to get a teacher who speaks the purest. A native of Kioto or the vicinity is considered the best. But if a useful man from another section should present himself, it would probably be well to take him, as such are very hard to find.

After using a teacher for sometime, one gets accustomed to his

way of expressing himself, and there is a temptation to make him an interpreter in communicating with others whom we do not understand so readily. This should be avoided if possible. It may be found best to change teachers from time to time, in order to enlarge one's vocabulary. Unless however one is very sure of getting another teacher equally good, it would be better to keep the old one. Where two persons have good teachers, an interchange might be made with material advantage. When beginning, there seems nothing to do but to memorize a few sentences out of a phrase-book, not so much for the purpose of using them, as to get some idea of the construction of the language. Unless something of this sort is done there is a dead lock, so far as communicating with one's teacher by anything but signs is concerned. At the same time some grammar, Aston's, Brown's, Hoffman's, or the Introduction to Dr. Hepburn's Dictionary should be carefully read. It would be a great help to students of the language, if a work on Ollendorf's system could be constructed, explaining the various idioms and giving exercises upon them. Every one has now to feel his way step by step, stumbling over and puzzling out new idioms as he happens to meet them.

One great thing is to get a sufficient vocabulary to work with, as soon as possible, which can be done by getting from a teacher, servants, and every one else the names of familiar objects and actions, which, having to be used constantly, will very soon become fixed in the memory. There is a vice to be guarded against; and that is, making one word do service for another, instead of taking the trouble to look in the dictionary;—instead of asking for a pen, to ask for a thing to write with; instead of a knife, a cutting instrument, &c. Language is so plastic, that we can use it in this way so as to make ourselves understood; yet nothing so tends to keep our vocabulary small, and to make our talking and preaching ridiculous.

From words we pass to idioms and the construction of sentences, which can be learned from the study of phrase-books and grammars,—from reading Japanese books and hearing Japanese talk. Mr. Aston, in the introduction to his grammar, recommends to those who are acquiring the spoken language the two books called *Kiu-wo dō-wa*, and *Shingaku dō-wa*. The former of these is much the easier to read; but neither of them should be taken up too soon, or else time is lost in the effort to understand them. From six months to a year after beginning the language would be soon enough. The *Kiu-wo dō-wa* has been published in England with a literal interlinear translation, and has been noticed with approval by the press. In that shape it would assist one greatly in understanding the construction of the language.

Before undertaking to read books, something may be done by letting the teacher write sentences. These will be much easier than the long and involved sentences of a book, and by having them written in the *Katakana* or simpler forms of the *Hirakana*, they will be useful for learning those characters. Reading books makes us acquainted with more words, as seeing the words used tends to fix them in the mind; but we may turn it to still better account in this way, by getting the teacher to write down any words which are likely to be of to us, and committing to memory the list so made. This will be much more easily done than if a number of words were taken at random from the dictionary. They will soon be forgotten, but when we see or hear them used subsequently they will be recalled. This applies equally to phrases and idioms.

Is is hardly necessary to mention the importance of reviewing what we have learned. One who was well competent to advise said, that in reading the *Kiu-wo dō-wa* it would be time and labor saved, to read the first chapter over and over until every word, construction and idiom was familiar; then the rest of the book would be so easily read, that the time would be more than made up.

Talking is the great way of learning words and idioms, and of fixing them in the mind. The more we can get opportunities of talking with Japanese out of our study hours, the faster we shall progress. It is best to talk with strangers,—that is, not with the teacher. Thanks to the peculiar temperament of the people, there is no difficulty in getting into conversation with them; the difficulty is to induce them to speak slowly and distinctly enough to be intelligible.

In regard to setting apart a portion of the study hours for talking with the teacher, it is a question whether the time may not be more usefully employed in some other way. The teacher will use such words as he knows we understand, and so nothing will be gained. It is also very hard to find subjects to talk about. But if the time is spent in reading or studying other things, and the matters which come up are made the subjects of inquiry, it is a double gain, as we get both the conversation and information.

It is usually taken for granted, that a teacher with no knowledge of English is the best. It has been evident to every one who has employed teachers who can speak English, that they will try to make use of it as often as possible, and make the instruction of their pupil a means of learning English themselves. While this is true, in my opinion, other things being equal, a teacher with some knowledge of English, French or any foreign tongue is the best, and for this reason: a pure Japanese has not the remotest idea of anything like grammar;

if you attempt to find out from him the subject, object or verb of a sentence, his very first reply convinces you of the utter hopelessness of anything of the sort. A teacher who has studied a foreign tongue has gone over these things; he has travelled the road his pupil is struggling over, and can explain sentences and answer questions upon them. I have had two such teachers, and a number of the other kind; and I have no hesitation in saying, that I have made more progress with them in a week, than with the others in a month. In using such, it is absolutely necessary to lay down the rule at the beginning, that you will not teach them English, and that not one word or syllable of English is to be spoken during study hours; and if an attempt is made to push in any, as there probably will be, stop it at once.

After words and idioms, the next thing is fluency in the use of them; without this the possession of the other is like having money in the safe with the key lost. Here, as before, the great thing is constant talking to the natives. It would be a good thing, if it were possible, to go into the interior of the country where there are no foreigners, and mingle only with the natives who have not come in contact with foreigners. Unfortunately at present the laws of the country prevent this. But if we cannot go into the interior, we should converse as much as possible with those about us. It is an unfortunate thing that we often cannot resist laughing at our best friends when they attempt to talk Japanese. It would be a good thing for us all to make a mutual agreement, never to laugh at one who is practising the language; and it would also be a good plan not to tell others their mistakes unless specially desired by them to do so, and sometimes not then. Probably more harm is done by attempting to correct the mistakes of others, and their progress more hindered, than would ever result from letting them make mistakes and take the chances of getting them corrected when they can by the natives. We may be very sure that the number of mistakes not so corrected is much greater than of those that are.

There is another thing gained by constant talking which is unattainable in any other way, and that is the power of understanding others. Perhaps there is no greater difficulty connected with the use of the language. Men who have been here for years say they cannot understand the people when they are talking to each other. Perhaps we all, in trying to teach the Gospel to the people, have been baffled again and again by not being able to understand the questions they ask. And it is very possible they think that the reason we do not answer, is that we are unable to do so. There is a particular difficulty of this kind in conversing with inquirers about religion, who often think that in speaking to a religious teacher they must use high flown Chinese expres-

sions, instead of the simple Japanese words used by the common people. Frequently, by calling one's teacher and having the Japanese equivalents substituted, the question at once becomes intelligible and a reply is given.

There is a form of study which is apt to be overlooked, because it is very slow and not as pleasant as most others. And that is, translating English into Japanese. This should be begun as early as possible. In talking, we get into a way of using a certain round of thoughts, words and phrases, and for whatever we may want to say, we in some way make use of our old store. It is a good exercise to take up some book or newspaper and render it into Japanese, making the teacher write and correct it. It is very hard work and one naturally shrinks from it. Very often, and in most cases at first, the teacher will not understand the meaning of the translator till it has been explained over and over. But there are several advantages derived. We are obliged to think very hard, and to turn over the Japanese idioms and grammar in the mind, thus fixing them much more firmly than we could by any amount of talking. We are obliged to use the dictionary a great deal, and the words thus found are retained in the memory. The teacher is forced, in turning our broken sentences into good Japanese, to bring before us new and useful forms of expression; and these also are retained much better than if we saw them on the page of a grammar or phrase-book. The teacher should write the sentences in the character which the learner is studying at the time, and the learner himself should read and in some cases memorize them or write them from dictation. Unless one has a good and conscientious teacher it is useless to attempt what has been suggested. The ordinary run of teachers will write down all the gibberish which we get off; will say that it is perfectly intelligible, and that it needs no correction whatever. But a very little questioning will show that they have no idea of the meaning, and merely pretend to have in order to save themselves trouble. With such a man it is a waste of time to attempt to translate, and the best plan is, as soon as a prospect of getting a truthful, conscientious man turns up, to get rid of him at once. It is well not to place too much confidence in what a teacher says, until we can verify it from some other source; phrase-books and dictionaries, whatever their faults may be, are much more to be relied upon than most teachers.

There is one other advantage in translating, and that is that it requires a considerable amount of conversation, and that of a searching, earnest, not desultory kind.

To pass to the study of the characters.—It is obvious that every one must have some knowledge of them. The *Katakana* and simpler

forms of *Hirakana* are the foundation of all reading, whether of our own translations of the Scriptures or of Japanese works. In regard to the more elaborate forms of the *Hirakana*, while it may be a good plan to learn them once, they appear so seldom in ordinary use, that it is almost impossible to retain them in the memory. Indeed it is doubtful whether the natives themselves recognize them readily.

It is of the very greatest advantage to know the Chinese characters. Any one who has noticed a Japanese reading, where the *kana* and square character are side by side, must have remarked that they read the Chinese character, often saying a different word from that written in the *kana*. I have often seen them puzzled to make out what the *kana* was, giving the meaning from the square character.

While, however, the knowledge of these characters is very valuable in many ways, the labor and time necessary for their acquisition is so great, that it is a question whether it could not be better spent in other ways. Each one of course must decide, from his own inclination and bent, what is best in his own case. The *Chinese Recorder* quoting from Dr. Williams' Introduction to his Chinese Dictionary, says, as near as I can recollect, that the labor and drudgery of learning the characters is absolutely necessary to any one who wishes to speak and read Chinese. While this is of course true in China, the large use made of the *kana* would seem to modify the case very much with us. In China all the books are in the square character, while here in Japan a large portion of the literature, and that most used by the people, is in the *Hirakana*.

Learning the characters is not such a hopeless task as might at first sight appear, owing to the fact that each character is made up of a radical and a primitive, called by the Japanese the *hen* and the *tsukuri*. The radicals are two hundred and fourteen in number, and a list of them can be found in most Japanese dictionaries. The primitives are something over one thousand in number. No list of them is known among the Japanese, nor do they seem to make use of them in learning. The *Chinese Recorder* states, that there is such a list in the Introduction to Dr. Williams' Dictionary and recommends any one making the characters a study to learn the lists of the radicals and primitives at the outset. Dr. Williams' Dictionary would probably be a valuable aid to any one studying the characters here.

While there are said to be forty thousand characters altogether, the ordinarily well informed Japanese are not familiar with more than three thousand, which could be acquired, with a fair amount of study every day, in about three years; for a foreigner it might take rather longer.

There are three forms of the same character, viz: the *Kaisho* the *Giyosho* and the *Shosho*. The first of these is the full printed form with all the strokes. The *Giyosho* is slightly modified, having fewer strokes so as to be written easily, but bears such a resemblance to the *Kaisho* as to be recognized at once as the same character. The *Shosho* is so much abbreviated that it bears no resemblance whatever to either of the others, and is used in very rapid writing. The abbreviations are not entirely without rhyme or reason, as the same radicals and primitives are usually, though not always, abbreviated into the same form. The advice of one who had been over the ground himself was, to learn the first two forms and let the *Shosho* alone.

In learning these characters, the question is where to begin and what characters to learn first. There is a Japanese book containing one thousand characters in the form of a poem, but the characters have been selected at random without regard to their commonness or rareness, so that it really is not of much service. A good plan is to have a blank book, and each day in reading or translating to select a number of familiar words and let the teacher write the characters in the book, and give a part of the study hours of each day to studying a certain number of them. To keep them before the mind, let the teacher in writing sentences make use as far as possible of characters which have been learned, and even if he puts in a few that are not familiar no harm is done.

In the case of most of us, the utmost use we can make of Japanese books, is in rendering ourselves familiar with the forms of the language. Few will have the time or inclination to dip much into Japanese literature. Probably, except what time is given to reading Japanese books in our study hours with our teacher, our time can be more usefully employed in reading works in our own language, which are likely to be of assistance to us. The Japanese are now thirsting for a knowledge of the science and ways of Western nations, and any apparent lack of information in regard to them will do more harm than a knowledge of Japanese literature can do good. There are usually men, whose tastes incline them to such pursuits, who can do it much better than others, and who, by means of translations, can place the results of their researches within the reach of their brethren, and thus fulfil a very important and indispensable function. A number of articles on Shintoism have appeared in the *Japan Mail*. It seems to be the general opinion that they manifest care and research. By the study of these and similar productions, an ordinary person can acquire a fuller and more accurate view of the native religions than he could get in years of study of native books or conversation with

teachers. As a rule we have not the time to make these things a study, and hence may better profit by the labors of others.

In regard to the time spent each day in study, there is some danger of overdoing the thing. On arriving here one's hands are tied through not knowing the native tongue, and there is a tendency to give every moment of time to study. But in this as in other things we should make haste slowly. While persons of a peculiar temperament can study from morning till night, and on into the small hours, most persons and especially those not accustomed to it, cannot study to advantage more than three or perhaps four hours at a stretch. When one is tired and sleepy, nothing is gained by studying any longer. When the mind has been taking in for some time, the power of receptivity is for the time exhausted, and cannot be faced without danger to the health and eventual loss of it.

We should remember the importance of introducing variety into our studies; giving say an hour to learning characters, then an hour to translating English into Japanese, then an hour to reading a Japanese book, &c. All this however must be regulated by each one's temperament both for time of study, modes, and everything else. Probably no one will find it advantageous to adopt all these suggestions,—some not any.

The Japanese is admitted on all hands to be a very difficult language. Those who are able to judge, say it is much more so than the Chinese. It is one thing to be able to make our teachers understand us, it is quite another to address a mixed assemblage in an intelligible manner, or to carry on a conversation easily with strangers. But this is the work the Master has given us to do, and that should cheer us and make us welcome difficulties for His sake who came to tell us of heavenly things, so hard for our darkened hearts to receive. Still we have not to wait till we learn the language before we can be usefully employed. Many of those to whom we are sent understand English. With many we can make teaching them English the means of conveying the truth. More than this, kindness of manner does far more, as has been repeatedly manifested, to carry the truth to the hearts of the people than fluency of speech. The manner in which they are received is often the one thing which settles their minds either for or against the truth. If this is chilling or repulsive, all that we can afterwards say may not succeed in changing the impression. If this is winning they will listen patiently till the message is at least in some degree understood.

NOTES OF A TOUR IN SOUTH CHEKIANG.

By Rev. D. N. Lyon.

HAVING made a somewhat extended trip, through the southern part of this province, perhaps an account of it will be welcome to the readers of the *Recorder*.

I started from Hangchow on the 1st of April, in company with the native pastor Mr. Chang, and proceeded by the usual route, across the Ts'ien-ta'ng river, through the Shaoh'ing plain, and over mud-slides, to Ningpo, where, after a rest of a day or two, we were joined by the Revds. T. Galpin and J. Butler, and a Chinese cook-boy, making in all a company of five. We left Ningpo, in a small flat boat on Tuesday night at eight o'clock, and arrived at Fung-hwa (奉化) the next day at 10. A. M. a distance by water of 110 *li*. The hire of the boat was a thousand *cash*. Through the kind assistance of Mr. Crombie, of the China Inland Mission, we hired chairs and coolies to carry us overland, 120 *li*, to Ning-hai (甯海). For this trip they charged for baggage seven and a half *cash* a catty, and for chairs one thousand two hundred *cash* a-piece. It was noon before we got under weigh, and the afternoon proving rainy, we did not enjoy it so much as we had anticipated. Passing through two smart villages and several hamlets, where we left books and a word of explanation, we reached the half-way station, the village of Si-tien (西塾), about nightfall. The inn was very comfortable; and in order to dry our clothes and warm ourselves, we volunteered to feed the fire for the Landlady. Our baggage coming in late, we took the Chinese supper, which to appetites sharpened by walking was no hardship. The night's sleep proved refreshing, and, after breakfast, we passed slowly through the village, giving and selling a few books. It was market day and a good many people were gathered. The Inland Mission has a native helper stationed here.

Our road, from this point, lay around an arm of the sea to the southward, through a beautiful valley, dotted with villages, few of which have ever been visited by the herald of the Gospel. We made rather hurried stops in such as were on the road, trying to make known the object of our visit, and leaving a few books or tracts as reminders. By 4. P. M. we were at Ninghai. This is a "hien" city, situated on a small river, which reaches the sea, 70 *li* distant, by a rapid descent. A house fitted up by Mr. Crombie of the Inland Mission, now in charge of a native assistant, afforded us a very luxurious shelter and lodging for the night. A cheerful fire was soon blazing in the grate of the upper room, and we had tea and toast good enough for the queen. Several native christians came together and had evening prayers with us. The little church has about ten members.

Friday, April 9th.—Fighting against exorbitant prices for chairs and coolies, delayed us about two hours, so that it was 10 o'clock before we left the city. For taking us to Ti'en-ta'i (天台), 120 *li* to the south-west, we finally paid them two thousand two hundred *cash* for a chair, and ten *cash* a catty for burdens. Following the south branch of the creek or river, up a most charming valley, we passed through two good-sized villages, Liang-wang and Ts'a-lu, and a number of hamlets, and sighted several villages on the other side of the stream. After going a distance of about 45 *li*, we left the valley and made an abrupt ascent of the mountain, by a winding flight of rude stone steps, a distance of 15 *li*, to a place called Kao-t'ang (高塘), where we put up for the night in a small inn. The coolies were so exhausted, that they threw themselves down on the floor, without supper, and were off to sleep in a few minutes. Supper over, we called the people together in an ancestral hall near by, and spent an hour or more, in telling them the object of our coming, and also prayed with them to the unknown God, the Father of Spirits, who dwells not in temples made with hands. It was doubtless the first Christian service ever held on that mountain-top, but we believe it will not be the last. We left Kao-t'ang on Saturday morning at 9 o'clock, and found the descent, if anything, more rugged than the ascent of the previous day. Preaching and distributing tracts at several villages, we stopped to lunch at Fei-shu, a town of the "Shie" family, having some seven hundred people. From this place to T'ien-t'ai, the road is a gradual descent through a broad and fertile valley, at this season of the year covered with wheat and rye fields, and dotted with groves of tallow trees, just putting forth a purple-tinted foliage. At 5 P. M., we entered T'ien-t'ai, by the North gate, outside of which we saw the newly made graves of the Honan braves, who were killed by the rioters last year. We had just time to secure some boats to take us down to T'ai-chow (台州), and deposit our effects in them before night. The native assistant, who is stationed here for the Inland Mission, rendered us very valuable assistance in procuring us two boats, for two thousand six hundred *cash*. The great advantage of boat-traveling is, that you escape Chinese inns and the many inconveniences connected therewith. We made ourselves at home in the boats and were prepared to spend the Sabbath very quietly. Sunday was a delightful day, and we enjoyed the rest most fully. In the forenoon two of us visited a large village 5 *li* off, called Ky'i-nan (溪南), where we had many attentive hearers. In the afternoon we took turns going ashore, to look after some boys, who had taken to the unhallowed amusement of throwing pebbles at our boats. We found the plan very effective in securing quiet to those who remained, as well as giving us an opportunity to speak to the people who gathered around.

Monday, April 12th.—After an early breakfast and prayers, we made another run through the city with our books, and saw the ruins of the official quarters, which were torn down by the rioters. The people are evidently a turbulent set, but one cannot help admiring their courage in resisting extortion. By 9 o'clock we were gliding rapidly down the head-waters of the T'ai-chow river, leaving behind us T'ien-t'ai with its populous city, and rich valleys, and grand mountain scenery.

We had now our first experience in "shooting rapids." The men show a wonderful dexterity in guiding their fragile boats between boulders, and over rocks, where it would seem incredible that a boat could pass. The scenery is just one living picture after another. At times, the way of the stream seems quite blocked up by a giant cliff rising in its path, but just when one begins to fear a dash upon the rocks, suddenly, by a turn to right or left, away leaps the torrent down the gorge, bearing the boat, like a feather, in safety to the placid pool below, and a new feast of landscape greets the eye; rocks, hills, and mountain-gorges clothed with green, having the clear blue sky for a background.

Stopping for the night at a little village on the river's bank, we had an opportunity of selling a few books and of preaching. The people are very simple and industrious, having a freedom of manner which well comports with the wild aspect of nature around them; living in the midst of scenery which artists and artisans have wrought in vain to imitate, yet ignorant alike of the beauty and its Author.

We were off by early dawn on Tuesday morning, and reached T'ai-chow (台州) about noon. This city is too much hemmed in by hills ever to be a very rich one. We saw only small vessels in the river, though tides flow some *li* above this point, and there is quite good communication with the sea. The country to which it is the natural outlet, is limited in extent and quite hilly. As a missionary station, it has proved very encouraging. The premises of the Inland Mission are at present only occupied by a native; at two places in the country, temples have been given to be turned into chapels. While walking through the city, we sold a good number of books, and were treated with that silent respect which might be called indifference.

Leaving the city about 3 P. M., we passed down with the tide, 120 *li* to Kiang-k'ao, paying for the night's ride two thousand two hundred *cash* for two boats. Here we left the river, and carried our baggage half a mile, to the head of a small canal leading southward, and took a small flat boat to "Poh-fung" (白奉), price four hundred and fifty *cash*, and had just time to get stowed away in it, when a heavy shower of rain fell. At "Poh-fung," forty *li* southward, we

changed boats, getting two for seven hundred *cash*, to take us another forty *li* to Wen-ling (溫 嶺), quite a thriving village, at the terminus of the canal. Thursday morning we had coolies to take our effects over the *ling*, not a very high one, a distance of six *li* to Kiang-hia (江下), situated at the head of a small inlet, which at low tide is a great mud flat. Here we hired a small junk, used ordinarily for carrying sea shells. The price was $4, 00 to take us down to Wen-chow, two hundred and ten *li* distant. On account of low tide we were compelled to wait over till Friday morning, and, in the meantime, we visited one or two neighboring villages. Towards the evening of Thursday, we went aboard, and cleaned out with our own hands the only cabin the ship afforded, which was a wet, filthy hole, 7 by 8 feet, alive with huge, glistening cock-roaches, and other vermin, which we need not mention in detail; some dry straw, gotten ashore, answered the double purpose, of covering the dirty floor, and giving room for a free circulation of the insects under our bedding. We spread four beds, three abreast and one at the foot, and lay down to sleep. To add to the discomfort of the situation, the boat was aground and tipped over to one side at an angle of about twenty five degrees; no wonder then that our spirits sank within us. That night, in the hold of the shell-junk, will not soon be forgotten; but joy came in the morning, when, with the rising tide, the ship righted and we floated briskly down the bay before a favoring wind. The day proved delightful, and, be assured, we spent little of it below deck. This was scarcely a sea voyage, though there was enough of the sea air with it to give refreshment without sickness. By 5 P. M., we were in Wén-chow (溫 州), where Mr. and Mrs. Stott and Mrs. Jackson gave us a most kind reception. Mr. Jackson was away at Ch'u-chow (處 州), trying to hold a chapel lately rented, against the efforts of the mandarin to eject him; fighting the same battle with intolerance that we must fight in every city and village where we attempt to establish a station. We spent from Friday till Tuesday evening in Wén-chow, and the more we saw of the city and surroundings, the more were we impressed with its importance and desirability as a missionary centre. It is the most cleanly Chinese city I have seen. The site is charming. A large river washes its walls on one side, and a fine broad canal on the other; these, with the hills near by, make it quite a healthy place. The beauty of its buildings, and the grand business thoroughfares, gained for it long ago the name of "Little Hang-chow." The Wén-chow river and its tributaries give water access, with small or large boats, to some fourteen "hien" cities, besides Ch'u-chow fu.

Mr. Stott, of the China Inland Mission, arrived in the place in the

fall of 1867, and has had a most interesting, and at times, thrilling experience. No one, who has heard his story, can fail to admire the courage and tact with which he has fought the "dragon" in all his nefarious transformations, and the faithfulness with which he has "held the fort," through all the excitements of the last eight years in China. Including the converts at the country stations there are about twenty church members, and some very interesting inquirers.

On Tuesday, April 20th, we left Wén-chow, in company with Mr. Stott, in two large boats; price to Ch'u-chow, four dollars and twenty-five cents per boat. The next morning, at 10 o'clock, we sold a quantity of books at Ts'ing-t'ien (青田), the first "hien" above Wén-chow. It is a small, walled city having two or three good streets. The river above this is full of rapids, and the ascent necessarily tedious. On Thursday morning we stopped a short time at a place called Shih-mên tung (石門洞), where there is a beautiful water-fall two hundred feet high. The small stream falling so great a distance is dashed into white spray, which, under the morning sun, reveals all the tints of the rainbow.

We arrived at Ch'u-chow fu on Friday at 1 P. M., and found a small, walled city, with one principal street running through it, and very little trade. The mountain gorges around bear red rice and wheat. As a mission station it is dependent on Wén-chow. We found a native in charge of the chapel, Mr. Jackson having returned home for a few days. From Wén-chow to Ch'u-chow is a distance of 270 *li*. Here we hired small boats for three dollars a-piece, to take us up to Lung-ch'üen (龍泉), 240 *li* to the south west, and, bidding good-by to our good brother Mr. Stott, we left in the night. Saturday morning found us only twenty *li* from the place of starting, at a village called Shih-niu kiai (石牛街). Ten *li* further on, there is a large market town, Pi-hu (甓湖), said to be more of a business place than Ch'u-chow. We sold a quantity of books, in a very short time, and could have sold a great many more, but our stock was limited, and we had a long way before us. At dusk we had a delightful bath in the clear fresh water, which in places is of great depth. By working by moon-light the boatmen reached Shih-t'ang, eighty *li* from Ch'u-chow, where we stopped for the Sabbath. The day was spent in preaching to the villagers, and resting in our boats. A service was held on the river's bank, at which a few passers-by were present.

On Monday, April 26th, it rained most of the day, and our progress was slow, only making 40 *li*. We preached at one or two villages, and halted for the night at T'si-shih, a village of some importance as being the entrance to "Yun-ho hien" (雲和). Heavy rains fell

during the night, swelling the stream into a rushing torrent, rendering it quite impossible to move on, so we had to wait over a day. After thoroughly canvassing the village with our "heavenly doctrine," we took an early dinner, and went 5 *li* away to visit some hill tribes, supposed by some to be *miao-ts*, but, as near as we could gather, they are descendants of early refugees from Kwangtung and Fokien.

By Wednesday, April 28th, the water had so fallen as to enable us to start on at daylight. In going the day's journey of 50 *li*, we passed two or three small hamlets, reaching a market town called "Tao-t'ai" at dark.

On Thursday, about five P. M., we were at Lung-ch'üen hien, about 60 *li* from the boundary of Fokien. No foreigner had ever visited this place, so far as we could ascertain,* and of course the people came in great crowds to see us. We found good sale for the books, but owing to our scanty stock were not able to supply the demand. The city, though without a wall, is large and populous, and has a good run of business, carrying on a considerable traffic with Fokien through Pu-chêng (甫成). After disposing of nearly all our books, we engaged chairs and coolies to take us over the mountains to the head-waters of the Ts'ien-ta'ng river. For the distance of 130 *li*, to a place called Wang-ts'eng-k'ao, we paid for chairs, two thousand eight hundred *cash*, and for burdens, one thousand three hundred *cash* each. This journey requires three days, and for grandeur of scenery I doubt whether it is surpassed in China. We passed through about twenty villages large and small. The highest point reached,—though we had no instrument for measuring it,—we estimated to be not less than ten thousand feet above the level of the sea. It forms the great water-shed, east of which are the sources of the Wei-chow river, and west, the Ts'ien-ta'ng and its numerous tributaries.

We arrived at Wang-tsêng-ka'o on Monday the 3rd. of May, at 5 P. M., having spent the Sabbath at Pi-yuen (璧源), a place where every prospect pleases but man and woman's vile. Here we hired boats, at the exorbitant price of $3,00 a-piece, to take us two day's journey down the rapids, 180 *li*, to K'ü-chow fu (衢州). We pushed off on Tuesday morning, and went gliding down the winding stream at a charming rate. It is an absolute luxury, fully compensating for all the hard days of climbing, to lie in one of these boats, and feast the eye and soul on the ever-changing scenes of nature's drama. I was just about yielding myself to the thoughts sentimental and poetical, which such surroundings induce, when suddenly the spell was broken

* Mr. Mollman, of the British and Foreign Bible Society, sold Bibles in that city on June 8th, 1874.—ED.

by a cry from a passing boatman, in substance as follows :—"Ho! ho! you are laden with foreign devils! your luck is splendid! Where did you pick up so valuable a cargo?" Then followed a discussion of the "devils" and all their habits, good, bad, and indifferent, real and imaginary, known and unknown, the thread of which was lost in the distance as they went up and we went down.

From the time we left Ningpo, up to the time of which I here write, we heard this vile epithet only once or twice; a fact to be recorded with gratitude. They use the generic name "foreigner," but leave off that distinctive title so freely applied in other places.

We spent a night and day in K'ü-chow, a place of some importance, situated in the centre of a plain some twenty miles long and ten miles wide. It was formerly occupied for a short time as a mission station, by the Revs. Messrs. Helm and Stuart, of the Southern Presbyterian Church, but, for lack of men, was abandoned and given over to the China Inland Mission, whose native assistant now holds it. There are as yet no converts.

Taking passage on a cargo boat for Lan-ch'i (蘭溪), for three hundred and fifty *cash* a-piece, we moved down the river, stopping a few minutes at Lung-yiu hien (龍游) on Friday morning, and reaching Lan-ch'i about noon. This is a stirring business place, lying at the confluence of the two rivers, one from Kin-hwa and the other from K'ü-chow. We spent the day selling tracts through the city, and visiting the chapel of the Inland Mission.

On Saturday we made a detour up to Kin-hwa (金華), where we also spent a quiet Sabbath. The old gentleman in charge of the Baptist Mission premises received and entertained us very kindly. The people seemed friendly, and had it not been for a little rather rude treatment from some soldiers, we should have left with the most favorable impressions of Kin-hwa.

Early on Monday morning we were floating down the great river, and by night had reached the village of Ta-yang, a great wood-market, which supplies Hang-chow, Hai-ning, Cha-pu, and other places down the bay.

Tuesday, May 11th, we started before day-light and reached Nien-chow (嚴州) about eight A. M., and made a run through the city with a few tracts. It is mostly in ruins, though a lively suburb is springing up. A branch of the river comes in from the west, affording communication with Hwui-chow (徽州) in the An-hwui province, the journey requiring five or six days. Toward evening we landed at the small unwalled "hien" city of T'ung-lü (桐廬), and sold our few remaining tracts; stopped about midnight at Fu-yang, where we we rested

till day-light, and by four P. M., on Wednesday, May 12th, I was back at my home in the provincial capital. Our boat-hire from K'ü-chow down to Hangchow, by way of Kin-hwa a distance of seven hundred and fifty *li*, was about $15, 00. The whole distance traveled was three thousand *li*, a little over one thousand English miles. I was out from home just forty one days. The traveling was by boats, chairs, and on foot. Of the last and most independent mode, one may do much or little according to preference. Our expenses for traveling, for five persons, amounted to near a hundred dollars. We visited over a hundred places, twenty of which were walled cities. We made rather a hurried trip, to preach lengthy discourses in each place; but we gave more or less extended explanation with the books distributed. As we sold our books at a nominal price, we realized only some twelve thousand *cash*; but much good seed was scattered abroad, some of which we hope may find a soil prepared of God, and bring forth fruit. If this imperfect account shall incite any of our brethren in the province to undertake the same or a similar journey into the regions beyond, or shall cause that prayer ascend to the Lord of the harvest for more laborers, it will have accomplished a good end.

In view of the possible event of the great China conference passing off in smoke, allow me to suggest, through your columns, a conference of the missionaries of Chekiang, to concert a plan for the systematic and periodical visitation of all the cities aud villages in the province.

HANGCHOW, *June 8th*, 1875.

AROUND LÜ SAN.

BY Rev. A. STRITMATTER.

MANY readers of the *Recorder* are doubtless familiar with the Lü San mountains, lying ten miles south of Kiukiang. This remarkable range, towers far above all surrounding elevations, and its isolated position makes it doubly conspicuous. The eastern base is washed by the Poyang Lake, while the western extremity, terminates almost abruptly in a plain. The range is about fifteen miles in length, lying almost parallel with the Yangtze river. The lover of nature finds the highest satisfaction in exploring its romantic scenery, and weeks might be spent in rambling among its peaks and precipices, and in visiting its wild ravines and waterfalls. It is a favorite resort for the foreign residents of both Kiukiang and Hankow, a bungalow having been fitted up for the accommodation of visitors, in the mouth of a deep canyon,

from which issues one of the large streams which collect their crystal waters in the mountain recesses. This bungalow is a real sanitarium and is much in demand during the warm season. Other noted places are occupied by Buddhist temples, in which the pleasure-seeking or health-seeking tourist may find tolerable accommodation at very reasonable rates.

In the month of December, 1874, the writer of this article, being temporarily without a native teacher, and desirous of taking a four or five days' excursion before winter should set in, accompanied another member of the mission on a tour around the mountains. Nothing further was needed for outfit than a couple of coolies to carry our bedding and provisions, and a boy to cook our food. We left Kiukiang late on Monday afternoon, accompanying a party of visitors as far as the bungalow. The distance being quite ten miles, the latter half of the journey had to be accomplished by the combined aid of the moon and our lanterns.

The next morning, leaving the rest of the party at the bungalow, we set out on our circuit, following the base of the mountain in a westerly direction. An hour's walk brought us to *T'ai-ping Kung*, or "the Palace of Peace," where we found a temple and the picturesque ruins of two very ancient pagodas or towers. Here our two coolies set down their burdens, declaring that they were too heavy, and we were compelled to hire a third man to share their loads. Further on we passed another tall pagoda on the right; and soon after, near the road-side, a small grain mill turned by an overshot water-wheel, the cheery music of which called up reminiscences of our home-land. On our left, up the mountain side, we saw a pagoda perched on a cliff, and a remarkable chasm or ravine in the mountains just beyond. As a whole day would have been required to climb to the pagoda and to explore the ravine thoroughly, we concluded not to stop, but to make the place the object of some future excursion.

Having dined in the open air, in a small village, surrounded by a promiscous crowd of men, women, boys, dogs, and pigs, we continued our course until evening, when we halted at a country inn for the night. In this part of the empire, however, Chinese inns do not resemble taverns so much as they do stables or pig-pens; and the unfortunate traveler must be content with accommodation inferior to what his beast would receive in a civilized country. We supped amidst cobwebs and filth, and slept on a pile of straw, the restless denizens of which spent the whole night in cultivating our acquaintance. During the next forenoon we rounded the western extremity of the range, and on emerging from a pass, came suddenly upon two little villages, cosily

squatted in a large recess at the base of the mountain, forming a very handsome picture. We were on the south side of the range, traveling eastward; and passing through the large village of Ngai-k'ou, we reached, at noon, the famous temple of Kwei-tsung, behind which, on a steep cliff, stood an iron pagoda. The temple was not large, but a new building was in course of erection, which will cost thousands of taels. May it eventually be transformed into a house of Christian worship! We found in the temple a huge gilded image of Buddha, seated like a gigantic baby on an altar or platform. On each side were two of his ministers, monsters in size and of a hideous appearance, seated on benches, with one foot of each resting on the shoulders of the figure of a man. There were about twenty *ho-shangs* or "priests" in the place, who were very clever and hospitable, assigning us one of their best rooms.

They seemed very eager to talk with us, and overwhelmed us with their compliments. "You foreigners are very intelligent," they said; "we Chinese are all stupid;" which latter remark is certainly very applicable to the majority of both Buddhist and Taoist priests, as any one who has had experience of their ignorance can testify.

As we were going to remain some time here and in the vicinity, we dismissed the extra young man hired the day before, giving him a good day's wages. The fellow asked for more, and on being refused, instead of clamoring and scolding us as Chinamen usually do, he sat square down on the floor in our room and began to blubber like a child. His conduct touched the tender sympathies of our nature, and we handed him a hundred additional *cash*, wherewith he departed rejoicing. We wished to visit the iron pagoda the same afternoon, but the priests said it was too far away, so that we were compelled to wait until the next morning. While Mr. Cook, my companion was rambling about with the priests, I stretched myself out on the plank platform which answered for a bed, and read Prof. Tyndall's "Belfast Address," which had been awakening so much excitement in the scientific and theological worlds on the other side of this restless globe.

On Thursday morning we were given a tottering old man for a guide, who seemed better fitted for riding on a smooth road in a sedan chair than for climbing to the top of the high peak on which stood the pagoda. One of the priests went with us, together with a coolie to carry our overcoats, and two or three Chinese dogs also insisted on favoring us with their company. The last named however, were a perpetual source of disgust to the cur we had brought from home with us, who, being of foreign extraction, disdainfully refused to associate with them; and indeed, after we had reached the summit, having become enraged at

some supposed affront, attacked them so savagely that all three scampered ingloriously down the steep mountain side back to their temple. We were two hours in climbing to the pagoda, which had been hidden by clouds from our view when we set out. The peak on which it stood was isolated from the rest of the range, being perhaps two thousand feet in elevation, and only ten yards across at the summit. Two thirds of the way around, the precipitous sides descended almost perpendicularly for several hundred feet. The pagoda was of seven stories, with a steeple, built on a foundation of stone, and altogether not more than fifty feet in height. The facing seemed to indicate that the structure was of solid iron, but we were informed that the interior was filled up with loose stones. There were six sides, and on each side in the several stories was a figure of Buddha in relief. On the lower story also were engraved numerous characters, which our limited knowledge of Chinese did not enable us to decipher. All the heavy materials for the erection of the pagoda had been carried up the steep and rugged sides of the mountain, at the expense of tremendous labor and difficulty. And of what use was the thing when completed? Simply to regulate the *fung-shui* of the adjacent parts of the valley below! Who knows what fearful disasters have been averted by the mysterious influence of that turreted spire, seen for miles and miles around on its solitary peak?

Descending to the temple, we visited a somewhat noted warm spring in the vicinity, and after partaking of a hearty dinner set out early in the afternoon for Siu-fung, another noted temple only a couple of miles from Kwei-tsung. Here we found the ruins of what had once been immense buildings, almost hidden in a pretty grove of trees. A large mountain stream issued out of a deep gorge just behind the place, and on a very steep cliff near the head of the ravine stood the inevitable pagoda. This we resolved to visit before night, although our limbs were still aching from the forenoon's climb. A few rods behind the temple, just in the mouth of the gorge, we came upon the loveliest pool of water we had ever beheld. It was some twenty or thirty rods in circuit, enclosed by steep rocks, on many of which had been cut Chinese characters or sentences. The water was as clear as a summer sky, and its blue depths revealed distinctly the pebbly bottom, fifteen or twenty feet below the surface. A more delightful bathing place it would be hard to conceive. Pursuing our way up the gorge, we came to pool after pool of surpassing loveliness, though less in size than the first. Soon we were compelled to leave the bed of the stream, and to climb through thorns and briers, up steep hill-sides (without a guide), so that we were thoroughly exhausted when we reached the pagoda. This we found to be as large as the iron one,

but the scenery was far superior in grandeur. We stood at the head of the gorge, a frightful chasm, of which we could not see the depth, opening directly under our feet. On the other side rose a rocky precipice some three hundred feet in height, from which the cliff we stood on had evidently been detached at some unknown period of the past. Down the steep sides of the precipice tumbled a little stream, forming a waterfall which can be seen at a long distance. We threw some heavy stones over the beetling sides of the cliff, down into the fearful depths of the gorge; and after holding our breath painfully for a few seconds, heard the thundering echo as it crashed upward towards us. As it was already late, we were forced to return; but in our descent we were fortunate enough to find the regular path, which from the pagoda to the bottom of the valley was composed entirely of stone steps, like the tiers of a stairway. We found comfortable quarters in the temple, and were treated by the priests with the usual urbanity and respect.

The next morning our limbs were rather stiff and sore, but an hour's travel restored their wonted lubricity. We soon passed a third temple, larger and in a better state of preservation than either of the others, and occupying a beautiful site. For thousands of years have the rites of idolatry been conducted in the numerous temples successively built around the base of this mountain range. When shall the idols tumble from their hoary seats, and these groves and buildings be consecrated to the worship of the King of kings? These scenes are not devoid of historic interest, although the meager records to be obtained are totally insufficient to satisfy curiosity. It is said that the founder of the Ming Dynasty, five hundred years ago, had his headquarters for many years on the south side of the Lü San range.

A little before noon we came to the celebrated Chinese college known by the name of the *Peh-luh Tung*, or the "White Deer Grotto." It is situated in quite a romantic spot, surrounded by groves of trees, and is said to be frequented by as many as seven or eight hundred students at certain seasons of the year. The buildings are very numerous, with court-yards between them. In the largest we saw the tablet of the "Most Holy Teacher Confucius," held by a huge figure in black, while ranged on each side were the tablets of some twenty of his most noted commentators and disciples. We did not find many students, and those we saw did little credit, in an intellectual point of view, to the memory of their sacred Master. They were very inquisitive, and filled the doors of our little room to watch us eat. It was a dirty place, and we were heartily glad to get away.

The "White Deer Grotto" is situated about half a mile from the base of the south-east part of the range, the upper part of which at this place consists of perpendicular precipices, five hundred feet and upwards in height. They are the highest cliffs of any part of the range, and present a very grand appearance. We followed the path which wound around the base of the range, and a couple of miles from the college passed through a large village. Now we came into full view of a most romantic gorge, winding around into the heart of the cliffs, with precipitous walls on each side, and seemingly coming to an abrupt termination. We both greatly desired to visit it, but feared we had not the time to explore it thoroughly. Soon we crossed a large stream, which had its source in the gorge, and visions of pools and waterfalls hidden in that wild ravine crossed our minds, and added to our anxiety to explore it. Leaving the road we climbed a little hill in order to obtain a better view, and then it seemed so near that we did not hesitate long before concluding to ascend into it. Our coolies had not come up yet, and they would know nothing of our whereabouts; but we made no doubt that when we returned to the road we could easily catch up with them. It was two o'clock, and we fancied we should not need more than two hours for the trip. So we struck up the valley at a good pace, following a rocky path leading past numerous watermills and ruins of mills, which not many years ago seemed to have plied a thriving business along the banks of this mountain stream.

Soon we were walled in on our right by precipices which no mortal ever scaled, although they were small compared with those still before us. The ravine made a sudden turn to the left, and precipices began to shut us in on the other side also. The path was steep but smooth, so that it was not difficult to follow, although we soon found that the head of the valley seemed to recede from us as we approached it. At length the ravine narrowed down into a wild chasm between the cliffs, the bottom of which was strewn with millions of rocks and boulders of vast size. Among these the torrent tumbled and roared and we were compelled to use great caution in picking our way. The path was soon lost, or rather it came to an end, and there was no way but to follow up the bed of the stream, clambering over whatever rocks we could not crawl around. On our hands and knees we continued to climb, sometimes jumping from one rock to another, where a slip or a fall would have been accompanied with fearful bruises. My companion was small and lithe, and could clamber about with the agility of a wild goat or gazelle; but being more heavy and unwieldy, my own progress was more toilsome and precarious.

After climbing some distance, we suddenly came upon a scene which perhaps no foreigner ever gazed on before, but the exquisite beauty of which amply repaid us for all our toil and exertion. The torrent came rushing down under the black precipices on our left, and just where these overhung it in the form of a half cavern, it tumbled into a large pool of almost frightful depth, hemmed in on the other sides by immense boulders. The water was as clear as if no speck of dust had ever soiled its crystal purity; we could distinctly see the rocks scattered over its bottom at a depth of fifteen feet or more, but its greatest depth our eyes failed to fathom. The shadow of the cavernous sides overhanging it darkened the water so that it seemed fairly black; and in connection with the surroundings, the place seemed to surpass in grandeur and wild beauty any scene of nature that we had ever before beheld. After another quarter of an hour of dangerous climbing, we found it was half past three, and that it would require another half hour still to reach the extreme source of the torrent, even if it was possible to reach it at all. As we were well-nigh exhausted, we gave up the idea of going any further, and sitting down on a rock gazed around for a few moments on those weird scenes. As nearly as we could judge, the rocks on each side of us rose to a height of five hundred feet without varying probably one foot from the perpendicular. The ravine was but a few rods wide, and at some distance above us seemed to terminate abruptly against a solid wall of rock. We longed to reach the place, but neither our time nor our strength would permit.

Reluctantly we turned back, and in just one hour reached the highway which we had left. It was not far from sun-down, and our coolies had long since passed the place. Notwithstanding our tired limbs, we pushed forward rapidly so as to overtake them. This we imagined we could do in a short time, as they were heavily loaded and could not travel fast, but we were disappointed. Mile after mile we left behind us, darkness came on, and still there was nothing for us to do but to keep pushing on. We made inquiries at a village, and were told that our men had passed through, after asking if the "foreigners" had gone by. Soon the road forked, and at the next place the people said that they had not seen them. This put us in a quandary; but we thought best to keep pursuing the main road, and not lose time in hunting our baggage up, even if we had to go on to Kiukiang. This, however, was a serious undertaking; we had done a hard day's work in climbing and traveling; had had nothing to eat since noon, and Kiukiang was still fifteen miles away. But the only alternative was to stop at a Chinese inn and put up with the wretched accommodation it might afford. So long as we could resist any feeling of fatigue, this

idea was intolerable; and we pushed rapidly on. By the light of the half-moon, which shone through a layer of scaly clouds, we succeeded in keeping on the right road. After two hours of hard walking, our limbs began to protest against further effort; and coming to a moderate sized village, we resolved to see what accommodation we could obtain before going further. There was but one inn, and here to our unutterable satisfaction we found our coolies. They had naturally supposed that we were on before, and made as desperate efforts to overtake us as we had done to overtake them; but coming to the foot of a steep pass, they were too tired to think of mounting it, and so halted at the last inn.

This inn proved to be the most wretched place we had yet found, although having come up with our provisions and bedding, we were much better situated than we otherwise should have been. We were put into a dirty little chamber, with scarcely room enough in it for us to turn round; the walls and roof were ornamented with hangings of spider's webs; there was no aperture for ventilation, and the bed smelt as if there was the carcase of a dead dog under it. We managed to live the night through, and in the morning got away as soon as we could. We had passed around the eastern extremity of the range the evening before, and now crossed the romantic pass of Wu Lin, the summit of which was only ten miles from Kiukiang. Three hours of hard walking brought us home. We had been less than five days in making the circuit of the Lü San mountains, having visited some highly interesting and romantic spots, which only heightened our desire to see the many others still unexplored.

PAGANISM.

By Rev. Thos. McClatchie, M. A.

II.

FROM the Mosaic History we learn, that as the waters of the flood began to abate, the ark rested upon the lofty summit of Ararat. This mountain is described by travellers as having two peaks or horns, the depression between which resembles a plain; and on this spot the ark is supposed to have rested as the waters subsided. The ark then we may regard as being the first temple for worship used by the post-diluvian world; and the site of this temple, as well as that of the altar for sacrifice subsequently erected by Noah, was the summit of the holy mount. Hence the descendants of the Patriarch considered moun-

tains and high places as being especially sacred, and offered sacrifices upon them, regarding them as transcripts of the first holy mount on which mankind worshipped after their preservation from the deluge. The variedly coloured rainbow was also a sacred emblem connected with the holy mount and the deluge; for God now appointed it as the token of the covenant which He made with Noah and his descendants, that the waters should no more become a flood to destroy them. As the summit of mount Ararat first appeared above the waters of the deluge, this was not unnaturally viewed by subsequent generations as the highest portion of the earth's surface. From this also seems to have arisen the prevalent idea, that this sacred mountain was the centre of the earth. As to its position with regard to ancient Babylon, we know that it lay in a northerly direction from that city; for, when the prophet Jeremiah foretells its destruction, he especially mentions Ararat and Minni (Armenia) amongst those countries from which the invading army should come, stating also at the same time that these forces should come "out of the north."

After their exodus from the ark, and while they yet dwelt upon the mount, Moses tells us that God blessed Noah and his three sons, and commanded them to replenish the earth which had been devastated by the flood; and he adds, that of these three sons of Noah "was the whole earth overspread." The present race of mankind therefore springs from a triad, that is to say three brothers, who succeed to the position and rank of one elder ancestor, who may be regarded as a *monad*, viz. Noah, the first man, the first universal head of the post-diluvian world, and the father of the triad from whose substance these latter spring. This family however are not merely spoken of as a triad springing from an elder monad; they are also,—including their wives who were saved with them,—regarded as an *ogdoad*, viz. Noah and his wife, the great father and mother of the present inhabitants of the world, three sons and their three wives. The first ancestors of mankind therefore may be regarded as three or eight, as the case may be, who are saved from a deluge of water which destroys a former world in the ninth generation after Adam, in consequence of the wickedness of mankind.

Noah, as the father of the family saved in the ark was its head, and as his descendants increased and multiplied he would naturally be regarded as the Supreme Head or Ruler of mankind. He was, in fact, the first sacrificer, the first agriculturist, the first instructor of mankind in all useful arts and sciences, and the first who exercised authority over the new race of men. After his death, it is certain that none would dispute the right of his three sons to succeed to his position;

each of whom would naturally, in succession, be regarded as the head or ruler of the rapidly growing family of mankind. After the death of these three patriarchs, the next head of the entire family would doubtless be the founder of the powerful clan of the Cushites; that is to say Cush the son of Ham; inasmuch as we find Nimrod the son of Cush mentioned as the founder and first King of the most ancient city Babylon, built by the still one family of mankind, after their descent from the mount of Ararat into the plain of Shinar. Thus we have from the death of Noah to the dispersion, a period during which, according to the Mosaic history, human life was shortened; five chiefs or rulers who exercised power over all the then existing inhabitants of the world. That is to say, the history of Moses gives us, after the flood, one Supreme Ruler, viz. Noah, followed in succession by five rulers, viz. Shem, Ham, Japhet, Cush and Nimrod; these five rulers living at a period when human life was shortened; and Nimrod the last of the five, the "mighty hunter (of men) before the Lord,"* was he who established the worship of his great ancestor Noah and his family in the place of the true God. The date of the rise of the Cuthic dynasty at Babel, under Nimrod, is, according to the chronology of the Samaritan Pentateuch, B. C. 2325, and after the deluge, 613.

The one family of mankind remained on the sacred mount in the land of Armenia until their numbers increased so much as to make some change necessary. In the mean time the lower grounds became by degrees sufficiently dry to invite emigration, and they now therefore, in one body, and while they all speak the same language, commence their first journey downward into the plain of Shinar. Here they halt, with a firm determination never to separate, but to found one universal empire of which Nimrod was to be the sole monarch; and with this intention they proceed to build a city and a pyramidal tower or temple, the emblem and transcript of the sacred mount.

Mankind had hitherto been so long accustomed to sacrifice upon the various peaks of the chain of Ararat, that they attached a peculiar sanctity to these "high places," and at last began to entertain the idea that no sacrifice could be acceptable to the object of their worship unless offered upon some lofty mound or eminence. Thus when Balak, the King of the Moabites, invited Balaam to come and curse Israel, he took him up to the summits of various hills which are designated "the high places of Baal," in order to offer sacrifices. One of these places is called simply "an high place;" a second was Pisgah where the seven stars called Tophim, or divine overlookers were sacrificed to; and a

* Rawlinson's *Herod.*—"Religion of Babylonians and Assyrians"—Vol. i: p. 475.

third was the top of Peor, where the impure orgies of Baal-peor were celebrated. Hence when mankind descended in a body to the plain, being forced to leave their first abode in consequence of their increasing numbers, they sought to supply an artificial altar in lieu of that which nature had hitherto given them. They commenced erecting a lofty tower or pagoda which would at once represent the holy mount of safety which they had just left, with its imitative ark, or temple, on the summit, the copy of the tabernacle in which their early ancestors worshipped while floating on the waters of the deluge. This pagoda and the surrounding city were intended to be a centre of union, or a place of security against their dispersion over the earth. The dates of the several remarkable events, from the flood to the building of the tower of Babel, according to the second table of the Samaritan Chronology, are as follows;

B. C. 2938. The deluge.
„ 2588. Noah dies, 350 years after the deluge.
„ 2436. Shem dies, and about the same time Ham and Japhet, 502 years after the deluge.
„ 2379. Emigration of mankind from Armenia, in one body, under the influence of Nimrod and the Cushim, after the deluge 559 years.
„ 2325. Rise of the Cuthic empire at Babel under Nimrod, the first Ninus or Belus, after the deluge 613 years.

The descendants of Noah commenced their first emigration from the heights and neighbourhood of the sacred mountain, in one body, 559 years after the deluge, Noah and the three patriarchs, his sons, being dead. Apostasy had already acquired a considerable degree of strength in the line of Ham; Sabianism had found its votaries; and by degrees there was added to this false worship the veneration of the early ancestors of the multitude, whose souls were elevated for their virtues to the heavenly host. This apostasy from the true faith was brought to a climax under the influence of Nimrod king of Babylon, from which city the system there perfected by him was carried, at the dispersion, to the furthest ends of the earth. Thus, after the death of Noah and his three sons, the worship of the true God hitherto preserved on the summit of Ararat, was gradually perverted to the excessive veneration of these patriarchs; and this apostasy ultimately led to the exclusive worship of that "monad" and his mysterious triplication, born out of the sacred circle, or ring, or lotos, or egg, by all which symbols the ark has been represented by the fertile imagination of the heathen world. So exact are the Apostle's statements, that the first idolaters "when they knew God" deliberately refused "to retain God

in their knowledge," but, being led away by their abuse of science, and by their fancied wisdom, in the course of time turned "the truth of God," concerning His own nature and the true history of the deluge, "into a lie," set up a man as the maker of all things, and henceforth "worshipped and served the creature rather than the Creator."

From the account given in Genesis of the paradisiacal mount, we learn that it was situated at the source of a single stream, which, running through the garden of Eden, fell into a lake or reservoir, from which it again issued in four new streams which were the heads or beginnings of four great rivers. One of these rivers was the Euphrates, and hence we learn that paradise was situated at the source of that river, that is to say in the heights of Armenia.

According to Jewish writers this was also the situation of mount Ararat. Josephus states that "the ark rested on the top of a certain mountain in Armenia;" and that, "the Armenians call this place *the place of descent*; for the ark being saved in that place, its remains are shown there by the inhabitants to this day." This historian further adds, that "all the writers of barbarian histories make mention of this flood and of this ark; among whom is Berosus the Chaldean; for when describing the circumstances of the flood, he goes on thus:— 'It is said there is still some part of this ship in Armenia, at the mountain of the Cordyœans; and that some people carry off pieces of the bitumen, which they take away and use chiefly as amulets for the averting of mischiefs.' Hieronymus the Egyptian also, who wrote the Phenician antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicholaus of Damascus, in his ninety-sixth book, hath a peculiar relation about them where he speaks thus:— 'There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved.' This might be the man about whom Moses, the legislator of the Jews wrote."*

In the LXX, in two parallel passages,† where the word Ararat occurs in the Hebrew, the word used in one place is Ararat, and in the other, Armenia. The prophet Jeremiah‡ also (as already noticed), when foretelling the destruction of Babylon by the Medes and Persians, specially mentions Ararat and Minni, stating that the army destined to overthrow the Chaldean empire should come out of the

* *Ant. Jud.* Bk. I. Ch. iii. Sec. 5.

† 2 Kings xix, 37; and Isaiah xxxvii, 38. Berosus also here calls Ararat, Armenia. Josephus, *Ant. Jud.* Bk. X. Ch. i. Sec. 5.

‡ Jeremiah Ch. l, 3. li, 27.

north. Hence Ararat and Minni lie to the north of Babylon; that is to say, the chain of Ararat is situated in Minni or Armenia the very position of the paradisiacal mount; and thus the world was twice peopled from the same locality, namely, the lofty northern region of Armenia. Hence it is that in all Cosmogonies we find that the first man partakes partly of the character of Adam and partly of that of Noah; the locality in which he appears is equally the mount of paradise and of Ararat; and the catastrophe from which he escapes is at once the Mosaic chaos and deluge; and these are all blended together by the universal pagan tenet of the endless succession of similar worlds. It is from not keeping these facts in mind that some modern writers doubt whether the heathen have any knowledge whatever of the Noachian deluge; they are not aware that the Chaos of the pagans is the deluge recorded by Moses.

The principal points of resemblance between the deluge of Moses and the chaotic deluge of the pagan systems are as follows:—

1. The deluge of Moses destroys the antediluvian world in consequence of the iniquity of its inhabitants; and the pagan chaotic deluge destroys a former world in consequence of the degeneracy of its inhabitants.

2. The former occurs in the ninth generation after Adam; and the latter occurs in the ninth period after the appearance of the first man.

3. Moses states that eight persons were saved in an ark, viz, father, mother, three sons, and their three wives; and with this family were also saved the lower animals, and the seeds of the vegetable kingdom. From the chaotic deluge are saved also eight gods, viz., father, mother, three sons, and their three wives; together with the lower animals and the seeds of the vegetable world; and the vehicle of safety is designated "The receptacle"; "argha or ark"; "a ship"; &c., and is symbolized by the lotus, and egg or circle.

4. According to Moses, the first man of the postdiluvian world appears on a lofty mountain, on the top of which the ark in which he is saved rests; which ark was his temple in which he sacrificed and worshipped while floating on the waters of the deluge; and in pagan mythology the first man who appears after each chaotic deluge comes forth in the vicinity of a lofty mountain, which is regarded as being the centre of the earth and the highest point of its surface; and on the summit of this mountain is a temple or temples, and miraculous trees of wondrous size and beauty.

In Scripture we find allusions made to this sacred northern

paradisiacal-diluvian mount. The prophet Isaiah* represents the king of Babylon boasting as follows, in allusion to the apotheosis of kings; "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north." That is to say, this king of Babylon, not content with ordinary deification, claimed the loftiest seat on the holy northern mount, the hill of the congregation of the demon-gods, his early ancestors, and to that position his impious worshippers exalted him. This northern mount, the Eden and Ararat of Scripture, is the Meru of the Hindoos, whose chief god and the principal deities are supposed to be seated in the sides of the north, on the summit of this mountain, which is called also *sabha* or "of the congregation." This opinion is of the greatest antiquity, as it is alluded to by Isaiah almost in the words of the *pauranics*. This prophet, describing the fate of the chief of the Daityas, introduces him saying that he would exalt his throne above the stars of God, and would sit on the mount of the congregation, in the sides of the north. The mountain or hill of God is often alluded to in Scripture."†

The prophet Ezekiel,‡ also, describes the pride of the king of Tyre in a similar manner. That prince is also said to be "lifted up in heart" and to have corrupted wisdom; to have seated himself "upon the holy mountain of God," which the prophet also designates "Eden, the garden of God;" and his punishment, like that of the king of Babylon, is to be at last contemptuously driven from the synod of the assembled demon-gods. The imagery used by Ezekiel is the same as that used by Isaiah, showing plainly that both pictures must have been taken from the same original. The latter prophet represents the mount of the congregation as being situated in the north, and Ezekiel calls this holy mountain by the name of Eden, the garden of God, and alludes to the cherub, half man, half bull, whose character the king of Tyre seems to have assumed. Eden then, the garden of God, and the holy mountain of God, like Ararat, is situated in the north, in a high and mountainous district.

Lastly, St. John in the Apocalypse§ describes the mystical new Jerusalem under imagery borrowed from the garden of Eden, and he places it, in accordance with the real situation of paradise, on "a great and high mountain."

In this paradisiacal-diluvian mountain, therefore, we have the true original whence every pagan Olympus throughout heathendom was copied.

The fact that paradise was situated in a mountainous district

* Isaiah Ch. xiv, 13. † *Asiat. Res.* Vol. vi, 489. ‡ Ezekiel Ch. xxviii, 12—17.
§ Revelation Ch. xxi-xxii.

appears from the following legend, in the annals of Eutychius of Alexandria: "Before they entered the ark, Noah and his sons went to the cave of Eleanuz where lay the bodies of Adam, Seth, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech. He kissed his dead ancestors, and bore off the body of Adam together with precious oblations. Shem bore gold; Ham took myrrh; and Japheth incense. Having gone forth as they descended the Holy Mount they lifted their eyes to paradise which crowned it, and said with tears, 'Farewell! Holy paradise, farewell!' and they kissed the stones and embraced the trees of the Holy Mount." * And in the fact of the local coincidence of mount Ararat with the mount of Eden, we have the explanation of the Rabbinical tradition mentioned by Bochart, that "the olive branch which the returning dove brought to Noah was plucked from the groves of Paradise." † Hence also the tradition that Noah made the complete circuit of the world in the ark.

Epiphanius states, on the authority of the documents from which he borrowed his Scythic history, that Noah resided in Armenia until his death; and that his descendants in the fifth generation, their numbers being greatly increased, left the land of Ararat and journeyed to Shinar. Berosus the priest of Bel, also, B. C. 260, in his ancient Chaldee history, states that Xisuthrus or Noah, with his wife and children, died before this emigration took place. The death of these patriarchs is described in the language peculiar to paganism; they were "translated to heaven," and thus became the gods of their posterity. ‡

Hence there could be no exception to the general and universal assembly of mankind at Babel, as distinctly stated by Moses; for the only probable exceptions to the general rule would be the four great patriachs and the ancestors of Abraham in the line of Shem; but of these, the former died before the emigration from Armenia, and the ancestors of Abraham certainly were at Babel and were idolaters.§.

From the proofs already given, it is plain that mount Ararat lies to the *north* of Babylon in the heights of Armenia. Hence we learn to correct a mistaken translation in Genesis, xi., alluded to in Part I. The one family of mankind are there represented as coming from the east to Babylon, and this mistake has given rise to some strange theories as to the position of the holy mount. The Hebrew word *Kĕdĕm* does not primarily signify "the east"; its primary meaning, as we gather from Gesenius, is priority either of time or place, and *hence* it

* *Legends of O. T. characters*, Vol. i, p. 110. † Faber's *Orig. Idol.* Vol. i, p. 351, note.
§ *Legends of O. T. characters*, Vol. i, pp. 119, 120. Faber's *Orig. Idol.* Vol. iii, p. 415.
‡ Joshua. xxiv, 2.

signifies the east. In Pike's Lexicon this secondary meaning is thus accounted for, "The east is thus called, because in the earth's progressive rotation the eastern part always precedes the western." Hence the exact meaning of the passage in Genesis is as follows; "And it came to pass when they *first* journeyed that they found a plain in the land of Shinar; and they dwelt there." Josephus is wholly silent as to any eastern emigration; he merely states that after the deluge Noah's family "first of all descended from the mountains into the plain," and that "the plain in which they *first** dwelt was called Shinar. Faber† states that the old Chaldean Paraphrase of Onkelos, the Targum of Jerusalem, Aquila, and Jerome, all translate the word *Kĕdĕm* in this passage "in the beginning, or at first."

This emended translation, taken in connection with the preceding context, plainly proves that there could not have been *two* dispersions of mankind, as some writers have supposed, the one shortly after the deluge, and the other at Babel. For, according to the plain order of events, Noah's family in the first instance quit the ark on the summit of mount Ararat; next, they remain for a time in Armenia; and afterwards, when their numbers increased, and the lower grounds become dry, they undertake their first journey in one body, all speaking one language, and arrive at last at the plain of Shinar. There they commence building a city and a pagoda or pyramid, intending to place a temple on the top, in imitation of the sacred mount with its ark or tabernacle, the first temple, on its summit; purposing to found here a single universal empire; and determining never to separate from each other.

This one family of mankind were evidently well acquainted with the course of their sacred river the Euphrates, as appears from their mythology. Their line of march consequently, must have been directed by the course of that river. The Euphrates rises in the mountains of Armenia, flows first towards the west, then turns towards the south; it flows next towards the east, and finally reaches the plain and the city of Babylon from the north-west. This river therefore is circuitous, and it "works its circuitous way through various passes and over cataracts"‡ until it reaches the plain. In Gen. ii, 14. Moses calls this river "*Phrat*"; the Sanscrit *Vratta* (pr. *Vrat*) signifies a circle; hence the Greek translators of Berosus state that the builders of Babel travelled in a circle from mount Ararat, whereas that historian says that they travelled along the course of the *Phrat* or *Vratta*, that is, the Euphrates. §

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* πρωτον

† Vol. iii, p. 374.

‡ *Encyc. Brit.* apud "Gentile World" p. 242. § Faber's. *Orig. Idol.* Vol. iii. p. 376.

The ancient city of Babylon as described by Herodotus * was "an exact square one hundred and twenty furlongs in length each way, so that the entire circuit is four hundred and eighty furlongs." It was surrounded by a moat, behind which rose "a wall fifty royal cubits in width and two hundred in height"; and in the circuit of the wall were "a hundred gates, all of brass, with brazen lintels and sideposts." "The city is divided into two portions by the river which runs through the midst of it. This river is the Euphrates, a broad, deep, swift stream, which rises in Armenia, and empties itself into the Erythræan sea. The city wall is brought down on both sides to the edge of the stream." "The streets all run in straight lines, not only those parallel to the river, but also the cross streets which lead down to the water-side. At the river end of these cross streets are low gates in the fence that skirts the stream, which are, like the great gates in the outer wall, of brass, and open on the water." Besides the outer wall, there was also a second inner wall; and "the centre of each division of the town was occupied by a fortress. In the one stood the palace of the kings, surrounded by a wall of great strength and size; in the other was the sacred precinct of Jupiter Belus, a square enclosure two furlongs each way with gates of solid brass; which was also remaining in my time. In the middle of the precinct there was a tower of solid masonry, a furlong in length and breadth, upon which was raised a second tower, and on that a third, and so up to eight. The ascent to the top is on the outside, by a path which winds round all the towers. When one is about half way up, one finds a resting place and seats, where persons are wont to sit some time on their way to the summit. On the topmost tower there is a spacious temple, and inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side. There is no statue of any kind set up in the place, nor is the chamber occupied of nights by any one but a single native woman, who, as the Chaldeans, the priests of this god affirm, is chosen for himself by the deity out of all the women of the land."

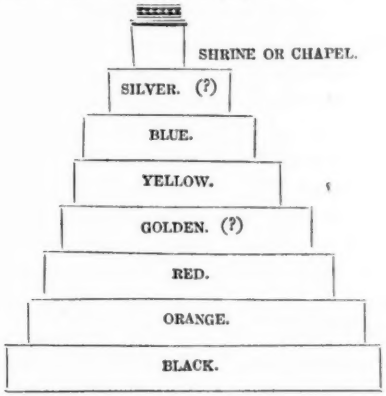
Herodotus further mentions, that in the same precinct is a golden figure of Jupiter in a sitting posture, before which is placed a large golden table; and outside this second temple in which this golden image is placed are two altars, one of solid gold and the other a common altar; on the former, sucklings alone were offered, while on the latter, full grown animals were sacrificed. He also mentions that in the time of Cyrus, the figure of a gigantic man, twelve cubits high, and made of solid gold, stood in this temple.

Berosus, alluding to the restoration of Babylon by Nebuchadnezzar

* Rawlinson's *Herod.* Vol i. p. 243, &c.

states that "he erected very high walks, supported by stone pillars, and by planting what was called *a pensile paradise*, and replenishing it with all sorts of trees, he rendered the prospect of an exact resemblance of a mountainous country."* "Paradise" was the usual appellation of these parks, the mount of Ararat and the paradisiacal mount having been, as already shown, in the same locality.

To the temple of Borsippa, Rawlinson states, we are chiefly indebted for our knowledge of the plan and character of the Babylonian sacred buildings; † and the following is the plan which that learned writer gives of this temple and pagoda;



From the researches carried on by Sir H. Rawlinson it appears that the *Birs-Nimrud*, like the temple of Belus described by Herodotus, "was a building in seven receding stages. Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick, the first or basement stage,—an exact square 272 feet each way, and 26 feet in perpendicular height. Upon this stage was erected a second, 230 feet each way, and likewise 26 feet high; which however was not placed exactly in the middle of the first but considerably nearer to the south-western end, which constituted the back of the building. The other stages were arranged similarly.....," "On the seventh stage there was probably placed the ark or tabernacle which seems to have been again 15 feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing three feet for the platform, would thus have been 156 feet, or without the platform 153 feet. The whole formed

* Joseph. *Contr. Ap.* Vol. i, p. 19.
† *Herod.* Vol. ii, p. 484.

a sort of oblique pyramid, the gentler slope facing the N. E., and the steeper incline the S. W. On the N. E. was the grand entrance" &c.

"The ornamentation of the building was almost solely by colour. The seven stages were coloured so as to represent the seven planetary spheres, according to the tints regarded by the Sabæans as appropriate to the seven luminaries—the basement stage being black, the hue assigned to Saturn; the next an orange, or raw-sienna tint,* the hue of Jupiter; the third a bright red, the hue of Mars; the fourth golden, the hue of the Sun; the fifth a pale yellow, the hue of Venus; the sixth dark blue, the hue of Mercury; and the seventh silver, the hue of the Moon."

The same writer observes in a note on *Herod.* Book I. c. 98, in allusion to the Median city of Agbatana, the walls of which rose in circles, representing a sacred pyramid or tower of seven stages of different colours,† that, "the seven colours mentioned by Herodotus, were precisely those employed by the orientals to denote the seven great heavenly bodies, or the seven climates in which they revolve. Thus Nizami, in his poem of the Heft Peïher, describes a seven-bodied palace, built by Bahrám Gúr, nearly in the same terms as Herodotus. The palace dedicated to Saturn, he says, was black—that of Jupiter orange, or more strictly sandal-wood colour (Sandali)—of Mars, scarlet—of the sun, golden—of Venus, white—of Mercury, azure—and of the moon, green— a hue which is applied by the orientals to silver."

The erection of pyramids, or pagodas, in imitation of the paradisiacal-diluvian mount, then, dates from Babylon; from whence also was derived the worship of the sun, moon, and five planets (τοὺσ πέντε πλανήτας), to which were assigned seven different colours, which denoted these heavenly bodies, or the airs or "climates in which they revolve."

* *Sandali*,— the colour of "Sandal-wood"; see note p. 483.
† White, Black, Scarlet, Blue, Orange, Silver and Gold.

THE CHRISTIAN.

PARAPHRASE OF II PETER i. 5-8.

HAST thou faith? Take heed it be not barren.
A fruitless is a useless faith, twice dead,
Pluck'd by the roots. 'Twill fail thee in thy need.
Therefore *give diligence*, and to thy *faith*,
Add *virtue*. Without it, faith inconstant
Turns, wav'ring doubtfully to every wind.
Virtue is moral courage, true bravery,
Unmovable adherence to the right,

Constant to truth as needle to the pole.
But see thy firmness be not obstinacy,
Blinded attachment to prejudices
Unreasoning. On *knowledge* build thy virtue,
(Thus canst thou give reason for thy hope)
Not that which puffeth up, inflates with pride,
But teacheth thee to know thyself,—thy worth,
Demerit,—thy greatness and thy littleness,—
Thy need, entire dependence on thy God,—
And breedeth *temperance*,—humility,
Self-government. Add *patience*, so to meet
All ills of life as that they profit thee;
To resist temptation oft-recurring;
All persecution meekly to endure;
And to submit when chasten'd by thy God.
But patience unsupported surely falls,
Like that which trembled at the questioning
Of maiden-doorkeeper. Be its support,
Not sloth, nor pride, nor boastful ignorance,
But *godliness*,—fear, holy reverence,
A trusting acquiescence in His will
Who doeth all things well. Thus shalt thou have,
A peace which passeth understanding;—thus
All things shall work together for thy good.
Thou must not suffer only, but do well.
To live a life of active usefulness
Thy Lord enjoins. His, a yoke not grievous,
A burden that is light. Behold thy *brother*
Naked and destitute of daily food,
Show *kindness* to him. If thou love thy God
Thou needs must love thy brother; if thou love,
Thou wilt not see him want what thou canst give.
Who is my brother? He thy brother is
Who is the brother of thy brother Christ.
He may not know thy sect, attend thy church,
Nor sign thy creed. Christ knows no sect;—know thou
No sect but Christ's, no stranger but the world.
The world? 'Tis thy near kinsman if 'tis not
Thy brother. Be not severe in judging.
Thou hast but what thou hast received; it lacks
The Bread of Life which thou canst freely give.
Give thy whole heart and keep not back thy hand.
Add *Charity* to kindness-brotherly;
Thy love be all-embracing as thy Lord's;
Thy heart the dwelling place of love. Wish well

To all, evil to none. And be thy life
Accordant to thy wish. Bless them that curse.
For those who use thee wrongfully, present
Thy prayer to Him who sendeth down His rain
Upon the evil and the good.

If these
Be in thee *and abound, they* shall thee *make*
Nor *slothful, nor unfruitful in the Lord.*
Much fruit thou shalt bring forth to glorify
Thy God and Father;—thou shalt prove thyself
Disciple true of Him who went about
Good-doing. And when He comes in glory
Great, and majesty divine, with angels
Numberless, His ministers, Him shalt thou see
With open face, for He will look on thee
And call thee by thy name, and say, "Well done
Thou good and faithful servant; enter thou
Into the presence of thy Lord, with joy
Eternal on thy head";—and thou shalt rest
In glory, honour, immortality.

Newchwang. *J. R.*

Correspondence.

Dear Sir :—

In view of the correspondence which has appeared in several of the last issues of the *Recorder*, and articles in the *China Review*, in regard to the terms to be used in Chinese to translate God and Spirit, I beg to be allowed a little space for a few observations. Another reason for this letter may be found in the fact, that not long since, an appeal was made to me to give up the terms I have used for twenty years; at which time it was intimated that I was in a measure responsible for the delay in the settlement of this unhappy difference of usage. I cannot, for many reasons, attempt a full discussion of the subject, but it may not be amiss to make a few remarks in regard to it, and offer an apology in justification and self defence.—

1. I will yield to no one in the estimation of the importance of all using the same terms. It is certainly very desirable, but it is not essential, nor desirable either until a compromise can be effected which is honestly approved by the reason and conscience of a large majority,—I do not say by all, for there are, we all know, certain

iron-clad minds, proof against all attack, even from the latest improvements of modern warfare,—but what I mean is, a general and hearty following such as would justify the societies who supply funds for printing books to point to it, when appeals are made in exceptional cases, as a reason for discussing the propriety of making grants to this peculiar people. Evidently there must be a limit somewhere in this respect. No one, acquainted with the facts, will deny that there is room for difference of opinion, and that it is a very difficult question. This should be freely admitted, and the fact ought to lead all parties to mutual forbearance, and to the avoiding of all bitterness of feeling, and of the use of hard words in the discussion. It is not a question to to be decided by the mere authority of names, or by referring it to the decision of a mere majority—nor can it be settled, at least at present, by the native Churches. It must be decided as all other similar questions have been decided in the history of the Church. Any new, radical, and forced settlement, would without doubt result only in widening and multiplying present divisions.

2. On the other hand, it is not wrong, but quite right, to seek to find a compromise, which will be acceptable to a large majority in the interest of union. It has been often found that parties wide apart, come together when earnestly seeking it with a sincere desire for the glory of God, on a common ground on which to stand, without the giving up of principle and honest conviction. There are many reasons to believe, I think, that at the present time, much earnest prayer is offered that God would in His providence, lead His missionary servants in China, "to speak the same thing, and that there be no divisions"; and may we not hope that He will lend an attentive ear, and answer the prayers? It is perhaps a solemn duty, at the present time for all parties, with true self-abnegation and humility, to turn attention especially to try and find some mode of compromise, rather than insist upon holding former opinions and usage without admitting any possibility of some modification with reference to compromise and union. It is perhaps a good omen that of late the tendency has been to the multiplication of parties, and many new terms suggested. We ought not to frown upon them, for it may be that this state of things is a prelude to a real union. Several of the latest suggestions have been made, doubtless more in the hope of the settlement of the question, than for any special preference for them aside from this. It is surely not a question to be treated as national or denominational, nor even as a Protestant question; for if it be true that the Romanists have chosen the best terms, the mere fact that they have been used by them should not be urged against their adoption; and further, it is exceedingly

offensive to hear assertions implying that the learning and critical acumen are to be found in superabundance with any one party, for it is not true;—and were it true, there is no wisdom in parading the fact.

3. It has often been lost sight of in this discussion, that the words in dispute, in all languages, have a very wide range, and a great variety of uses and meanings. As for the Chinese, this is aggravated in appearance, for the same character does the duty of many parts of speech. It is well to remember too, that in China as in other countries, very imperfect translations serve to convey the essential truths of Christianity. At best the divine revelation is a precious treasure in earthen vessels, and it is of such a nature, that the glory shines through whatever dress it may be clothed in. And still further, all heathen languages have to be converted, as much as the people who speak them. If they do not need this conversion why preach at all? Not having the knowledge of the true religion, they cannot have adequate signs to express its doctrines. In view of these reflections, it is plain, that as to the evils of a temporary use of different terms and translations, it is possible to exaggerate them.

4. There are many ways by which this subject may be approached. A critical acquaintance with ancient classical literature, is an important consideration, but it is not the only one. It may indeed be over estimated being alone, for modern usage reflects a light upon it. When we come to examine the question of what is called *modern*, as contrasted with the ancient classics, it is by no means of recent date; and when as sometimes has been the case, it comes to a discussion as to the genuineness of parts of the classics reckoned canonical—theories based upon them, may be relied on with less confidence. Present usage is then as a rock, and the ancient classics as the sand, upon which to build foundations. But the fact is, modern Chinese is the lineal descendant of the ancient, and it runs far back, close to remote antiquity, and no other language in the world can be found that is so free from changes and admixture of foreign elements. Present usage is most certainly a legitimate consideration. Mere knowledge of the classics is not in itself a safe guide, without reference to other matters. We are not confined, in the science of philology, to the mere words themselves to find their meaning, but we may examine the things themselves for which they stand. It is not amiss either to consider the analogies presented by the languages, customs, and mythologies of other nations; and very special attention surely ought to be given to the original languages of the Bible, and free use made of Hebrew and Greek concordances, in order to a thorough discussion of the subject.

As to what I have to say in the way of apology and of my own convictions I shall be brief:—

1. I make no claim, and have no right to do so, of much scholarship of any kind, and I do not think the discussion of the subject requires it:—for the fruits of modern investigation are freely accessible to all who choose to refer to them; but in common with many others I have had large experience in preaching, and not a little in the work of translation. While I am exceedingly anxious for some compromise, I cannot deny, but must confess, that my preference for the terms which I have been accustomed to use is increasing year by year, and I have never had any misgivings in regard to them, except regret that my fellow-labourers have not joined with me in the use of them.

2. To my mind, the subject presents itself in this form. What Chinese term shall be used to translate the corresponding words in Hebrew and Greek for God? There being no exact equivalent, what is the nearest, in meaning and use, to the words in question? To the minds of others the subject is presented in a different form—as what is the best term in Chinese to express the idea of the True God? For myself I should answer the question in both forms—*Shin* 神—as in my opinion as near an equivalent to the words of Scripture as in most languages. To my mind, this character in all ancient and modern Chinese literature means god, deity, divinity, god-like &c., as the chief and principal idea; but it is sometimes used for spirit and spiritual &c. This is my sincere and honest conviction, with all the light shed on the subject by eminent sinologues, some of whom protest earnestly against this sense. It appears to me that the theory which supposes this character to mean only spirit, and spiritual, leads altogether astray. According to it, the Chinese are distinguished from all other nations in being worshippers of spirits, rather than gods. Those who accept this consequence of the theory are perhaps not very many, but it is the opinion of all who take a strong view of the subject against the use of *shin* for god. I believe this to be one of the test questions. What are we to call the ten thousand gods of ancient and modern pagan nations? Are they to be called *shin* 神 or *ti* 帝? Is it true that in China, there are no gods except those called *ti* 帝? No gods of the land, or sea, or rivers or mountains, or stars,—no local and no foreign gods, but only spirits? In my humble judgment, this is a fine instance of argument called *reductio ad absurdum*—and I am much mistaken, if I do not have the company of many distinguished sinologues, and of others whose opinion is of worth, but who do not aspire to such honor. Many among the consular, customs, and missionary bodies —and Chinese scholars in my opinon—when they learn the state of the question will vote in the same way. The objection is sometimes made,

that *shin* 神 is wanting in dignity—as representing a class of beings of low rank, as compared with the *ti* 帝, when it is plain that the latter are included among the former. In regard to this point, let me quote from an eminent scholar—Prof Tayler Lewis, in his "Plato against the Atheists," page 104—"A misconception in regard to the Platonic theology has arisen from his use of the word *θεοί*—The Greek writers, whether poets or orators, generally meant by it, nothing more than supernatural beings of a higher order than men &c." Now if this Greek word was employed by the translators of the LXX, and the writers of the New Testament, then why not the Chinese term? Cannot it be baptized, converted, and made Christian even if you press all that has ever been said against it? It is my belief that it is as good as any term in any heathen language. I have never yet been convinced that the Chinese have ever known more of the true God than many other nations, who have existed without the light of revelation; or that their philosophy was at all superior to that, for instance, of the ancient Greeks, and those from whom the Greeks derived their science. On this account I am satisfied with the popular term for god and gods, as we say in English with the small letter, as best adapted to convey the idea of the "only one living and true God"

3. In almost all translations the character 鬼 *kwei* has been used for devils, and evil spirits.—In my judgment this is a strong reason for using 神 *shin* for God. Whatever may be the philosophy of the origin of these characters, or even application in remote antiquity, there can be no doubt as to present usage. Practically the one are to be "worshipped," "reverenced," "prayed to" and "thanked for favours"—while the others are to be "driven away," "guarded against,"—"held in subjection" &c. quite in accordance with the ideas of all heathen lands. It is the popular mode of thought and speech at the present day. These facts cannot be denied, or dismissed by declaring that it is only a modern corruption, derived from foreign sources, for surely they have a foundation in the genius of the language and philosophy of the Chinese people. To show the close analogy with the Greek, let me quote again from Prof. Tayler Lewis—page 347, "*θεοί και δαίμονες*.—There are clearly three distinct grades of superhuman beings presented to us, not only in the theology of Plato, but also in the Grecian mythology. These are *Ζεύς*, *θεοί* and *Δαίμονες*. *θεοί* however, includes both the others, or rather we should say when the first two are mentioned, as in that invocation in the poets '*Ω Ζεύς και θεοί*'—the term *θεοί* contains *δαίμονες*; and again in such expressions as the above from our text it includes *Ζεύς*." It has appeared to me that some of our friends, have made Chufutsz, and

the Sung philosophers, responsible for far more than is just. Can it be possible that such a wonderful revolution, as is implied by them, was wrought at that period, dragging the Chinese language down from the pure heavens, where there was diffused the light of the knowledge of the true God, into the depths of pagan darkness? Is it not more reasonable to believe, that the present use of all the words in question cannot be divorced from the past, and that it is more safe to interpret the past by the present, rather than the present by the past? Facts of to-day are most stubborn things in dealing with this subject. We surely ought to be able to decide, whether the objects of Chinese worship at the present time, despite the theories of the philosophers, are radically different from those of other nations; or whether as has been suggested they are really gods or spirits? For my own part, I am confident that the expression 拜神 *pai shin*, as used, at least at Canton, is a full equivalent of the expressions in other languages "worship a god" or "the gods" and that native christians, mulitudes of them without the least suspicion of impropriety, use it as "worship God"— and such a use appears to me to gather around the expression just the same cluster of ideas, as when the gospel was first preached to the Greeks.

It has been asserted, that this character is never used in the singular, which statement I meet with a simple denial. Of course the singular is not distinguished in form in Chinese grammar, and for that matter the corresponding word in Hebrew is in the plural form. Elohim created the heavens and the earth. It has further been said to teach pantheism—this also I deny, if by it is meant any necessity in the use of the term—but on the other hand, if you say that people ought not to worship *shin*, it will be understood by the mass that you teach *Atheism*. I have often heard the charge in my chapel connected with objections against the opium and coolie traffic, and that christians teach men to be unfilial.

4. My objections to the term *Shangti* 上帝, are—*a*. I do not consider it a proper translation, or representation of the original terms at all. It means at most "Supreme Ruler," or "Emperor." I have just the same objection to "Heavenly Father," "Heavenly Lord," "Supreme Lord" &c. The list might be extended indefinitely—all proper to be used in certain connections, but none of them meeting the requirements of the word to be sought. As has already been intimated, it is more than doubtful in my opinion, whether or not the term in the ancient Chinese classics refers to the true God. Even if it did, I think it an improper term for our use as not equivalent to the original or at all near it. But it is highly improbable at the least, that the writers of Chinese classics had any just ideas of the true God. Some expressions

which seem to look like it, may be matched in other cases where we know that only idols, false gods, and even sages and human rulers are referred to, not only in oriental and ancient, but even in western literature, and in comparatively modern times. The suggestion of Dr. Williams in his large dictionary is worthy of examination—as to whether it is not connected in some way with ancestral worship—traces of which are to be found in the ancient classics of remote antiquity.—*b.* In modern times it represents a rank among the gods. As in the mythologies of other nations we have emperors, kings, dukes, earls, barons, &c. as also empresses, queens, ladies, &c, &c. For many centuries, it has been the custom for the Chinese emperors, to issue edicts conferring these ranks upon those gods reported to him as propitious.—*c.* It is well known that it is the proper name of a popular idol—and I have serious objections to the term on that account, and I believe misunderstanding has been occasioned by that fact.—*d.* But above all, I regard its use in the first commandment as very unsuitable indeed, and this may be considered as one of the test questions. How can it be the proper term, in view of the multitude of gods about us, who are not called *ti* 帝 at all?

5. In view of the above and my preference for 神 for "god," of course another term must be sought for "spirit;"and I am fully satisfied with 靈 which means "spirit" as its chief and principal idea, and not merely "efficacious," as has been asserted. In proof of this I simply refer, as sufficiently conclusive, to the examples given under the character in Dr. Williams' dictionary.

In conclusion, I beg to add, that practically I have never found any difficulty in using the terms in question. As a soldier with tried weapons, or a workman with his long-used tools, I am loathe to give them up. and in this fact I chiefly rest my apology. My Chinese friends among native Christians agree with me, that in speaking they are much more convenient, even when in some cases they express a preference for other terms in books. I believe that it is flattering to their national pride, to hear that the *Shang-ti* 上帝 of the classics is the Creator of the universe; but I think they will judge otherwise, when they come to know Hebrew and Greek, and learn of the mythologies of other pagan nations of antiquity.

While I make this statement of my opinion, I am open to conviction in case I am wrong. And my sincere desire is that the subject may have earnest attention in China, and in the west, by those who have,—what I have not,—real scholarship, and with reference to a settlement, if need be,by compromise. How pleasant it would be if we could all use the same translation of the Holy Bible, and the same terms for the Father of all, and His Holy Spirit. C. F. PRESTON.

DEAR SIR,—

After reading the letters in reply to Bishop Burdon in last number of the *Recorder*, recommending that the question of terms for God should be submitted to the native Christians for arbitration, I had the following notice put up in my meeting-houses. It states that owing to the difference of usage in various churches as to the names of the Heavenly Father, the Chinese Christians of our church will be at perfect liberty to select and use *in speaking* whichever term they prefer, while for the present we continue to use our old printed books till uniformity of usage has been arrived at. The notice is so worded that it is equally suitable for all parties; and several brethren to whom I have shown it have expressed their perfect willingness to adopt it.

I therefore send it for publication, in the hope that it may prove to be the first step towards the solution of our painful and obstructive differences.

I am,

Yours &c,

JOHN CHALMERS.

CANTON, August 4th, 1875.

茲者各聖會著
書傳教稱
天父之名不一嗣
今以後本會不
免暫用舊書誦
讀而口講則任
從中國兄弟尊
稱以昭誠敬待
將來華人信道
者如何稱頌即
劃一改正可也

DEAR SIR,—

The vexed question of the "terms for God" seems coming to the front again, and I should like to throw out a few ideas upon the subject. I hardly need say I am one of those of whom Bishop Smith says, "They guess they are about right." He has in a laconic and truly idiomatic style exactly expressed our feelings.

We are perfectly satisfied with our position, and contented to leave the settlement of the question to time, the only party likely to render a satisfactory verdict. If any are on the fence, or about to mount it, not knowing to which side they may tumble, I would commend to them the following suggestions.

Independent of any one's knowledge of the Chinese language, it is evident that there must be an almost insurmountable difficulty in using such terms as "Lord of heaven," "True God," &c. exclusively for the idea of god or deity, in the abstract. In fact, it must be quite impossible to do so, without doing violence to the language; that is, using a term in a sense in which you understand it, but in which sense no one else does. It is only through conventionality that we are able to communicate our thoughts at all, and one of the first pinciples of this law is, that we use terms, or words and phrases, in a certain well understood and well defined sense. Such terms as the "True God," "Lord of heaven," "Heavenly Ruler," &c, when turned into the language of a heathen people, help us to give them a notion of some of the attributes, offices, or characteristics of God.

These, and many more such terms, may be used as much as one pleases, in making known the true God to a heathen people, but he will still need a general term for *deity*, and he will find that none of these will answer. He could not translate the first commandment, "Thou shalt have no other 'True Gods' before me,"—or say to a poor heathen convert, "You have made a 'Heavenly Ruler' of your belly." One would expect to find in every language a *generic* word for god. Through long centuries of idolatry, the heathen lose most of the ideas God has revealed of himself. They have changed the glory of God into an image, and He has given them up. Though given up, and sunk into unknown wickedness and wretchedness, and with scarcely one of the true ideas of God left, yet they are by no means godless. Idolatry abounds among all classes and everywhere. These innumerable objects of worship are their gods. Says Worcester (Unabridged Dictionary, page 578) "God. 1. An object of worship, a being conceived of as possessing divine powers, and to be propitiated by sacrifice, worship, &c."

The Chinese have a term which they apply to these objects, because they are worshipped, to denote their divinity. This term is as well defined, and constant in its use, as you would expect the word for god to be in a country where there is no written theology, but only the most vague notions of religion. This word is used without the slightest modification, as noun, adjective or verb. The Chinese no doubt once had a knowledge of the true God, and they may have spoken of Him as the counterpart of their emperor, who ruled all the earth (as they thought) and called Him the "Ruler above." This, together with the fact that they still use the term, applying it to their *chief god*, makes it necessary to use the word, but without one whit affecting the question as to what term they use for god in general. Several have proposed that the question should be referred to the natives. It is true

that we may learn of them the meaning and use of terms in their language; but few, if any of them, are qualified to sit in judgment upon a question of this kind. We are guided in our opinion of the subject by philology and history, and as Yankees of the Yankees, judging the future by the past we can give a shrewd "guess."

But where among the native Christians will you find your philologist, or the historian who knows anything of the fate of similar questions? I need not say what is familiar to your readers, that the apostles in carrying the gospel into heathen countries used the same word for God that the heathen applied to their false gods; as indeed they must have done if they exhorted them to leave the false, and worship the true. The history of the propagation of the gospel among the heathen in all lands, and in all ages, has been the same, and philology teaches that it always will be.

What do men mean when they talk of "settling the question," "fixing the term," and "Christianizing a term for God?" The question *is settled*, and nothing but time—through a lapse of perhaps hundreds of years can change the verdict. Let no man, or class of men, suppose that because they cease or refuse to use a word, it will drop out of the language. They will pass away, and all they did be long forgotten, but the little word for god which they affected to ignore and despise will remain. *It* will be Christianized when the people are and not before.

Other terms may have been introduced to help to express their love for their new-found heavenly Father; but the old term which their heathen ancestors applied to innumerable divinities, will remain; were you to live in that age and translate it into English you would write it thus:—G—o—d.

HISTORY.

DEAR SIR,—

Most unexpectedly, but with great satisfaction, I received the following letter from Dr. Murdoch of Madras,— one of the best known and most esteemed men in India,—bearing upon the proposed general missionary conference in China.

I look upon it as most opportune, and calculated to guide us all in reference to this most important step; and so I send it to you for publication. It may be the finger of God is in it, pointing to us to unite, prayerfully and earnestly to carry out the proposed conference.

I remain,

Yours truly,

ALEXANDER WILLIAMSON.

CHEFOO, August 9th, 1875.

My Dear Dr. Williamson,—

From correspondence which has lately appeared in the *Chinese Recorder*, it is evident that great diversity of opinion exists with respect to the proposed general missionary conference in China. Perhaps a few facts regarding the recent Indian conference held at Allahabad, may be of some use at present. As a member of the committee of arrangements, and the editor who carried the *Proceedings* through the press, I had the best means of becoming acquainted with the movement.

It must not be supposed that the Indian conference was regarded with the same feelings when it was projected as after it assembled. A few took it up warmly; others opposed; many looked upon it with indifference. Missionaries who condemned the scheme brought forward much the same arguments as have been used in China; it would involve expense; it would take missionaries away from direct work; there was nothing new to tell.

As however there were at least some experienced men in favour of the proposal, it was resolved to go on, whatever might be the result. This soon had a considerable influence. A highly-esteemed missionary who when he first heard of the scheme said to his brethren, "Let us do all we can to stop it," afterwards agreed to write a paper. A missionary conference, in one of the presidency cities, that expressed an adverse opinion, furnished about half the chairmen.

When the conference actually met, the attendance far exceeded the highest expectations. There were diversities of views freely expressed, but harmony was never disturbed. The seasons of prayer were hallowed, and the united communion, embracing so many nationalities, was an earnest of the great "marriage supper of the Lamb."

There is no doubt that the Indian conference was helped on greatly by the action of the Church Missionary Society. The home committee agreed to bear the expense of sending two representatives—one European and one native—from each great circle of missions. Probably the society would agree to a similar proposition with regard to China, and at least some other committees would follow the same course.

The difficulties connected with travelling would be greater in China than in India; but the gathering need not be nearly so large. A few well-selected representatives would conduct business better than a numerous assembly. This would also largely obviate the objections of incurring great expense and taking many men away from their work.

Apart from the controversy carried on for so many years about the rendering of God in Chinese, there are sufficient questions connected with missionary work to give abundant employment to such a conference. The evangelization of China is the greatest enterprise now before the Christian church.

It would be deeply interesting and instructive to have a review of missionary work in China in its various departments, showing the obstacles which had to be overcome, the progress made, with suggestions about the future, accompanied by statistical summaries.

Let a plan be sketched out and an effort made to get the most competent men to furnish papers, on specified subjects. Where there are conflicting opinions both can be represented. Some missionaries may be willing to write papers who cannot conveniently attend. The views expressed in the papers would be confirmed or modified by the oral discussions upon them.

The report of the conference would give an admirable idea of the present stage of missions in China. It would be valuable in itself and useful for comparison at future conferences. A decennial census and conference are both very desirable.

A good deal of time is required to prepare papers. The writers are busy men; to collect information they must correspond with persons at a distance; and there may be various interruptions.

I hope the proposers of the conference will not lose heart, but go forward. Personally I am nearly as much interested in it as yourself, for missionaries in China and India may learn much from each other's labours. *Nil desperandum!*

Yours very sincerely,

J. Murdoch.

DEAR SIR,—

I beg that you will allow me, through the pages of the *Recorder*, to address a word or two to my missionary brethren in China, Japan and Siam:—

We have all heard of the wondrous work of God, and of the times of blessing which have been experienced in Scotland, Ireland, England, France, Germany, Switzerland and America; and of the tens of thousands who have been converted to Christ in those lands, during the past two years. It is an interesting and important fact in the history of this revival movement, that in each several place, where the blessing has been enjoyed, the people had set themselves by prayer and supplication, and the use of appropriate and appointed means, to seek the Lord, and to obtain the blessing of converting grace upon sinners. When Edinburgh heard of the blessing which had come upon Newcastle, the ministers and others *immediately* met for prayer and conference, to obtain a like blessing upon Edinburgh. They appointed union meetings to pray for the outpouring of the Holy Spirit. The ministers, from their pulpits spoke of the wondrous grace of God, and presented the need of a revival, and the warrant and encouragements to expect it. They presented the view of the lost condition of the impenitent members of their families and of the community, until every Christian heart was awakened to sympathy and effort; so that the work of revival had actually commenced before the arrival of Mr. Moody and Mr. Sankey. But on their arrival, with the increased use of the means and more continuous engagements in prayer, the work was greatly *extended* and *intensified*. When Glasgow heard of the blessing which had been received at Edinburgh, there was a meeting of the ministers of all denominations called (which was numerously attended), to pray and to take measures to obtain a similar blessing for Glasgow to that which had been bestowed on Edinburgh. Union prayer-meetings were commenced; ministers preached to their people, telling them of their danger, and calling upon them to awake out of sleep, and to engage in working for the salvation of their fellow-men; arrangements were made for special services, with large accommodations for those who wished to attend; the knowledge of the times and places of meeting was made known widely, and all were invited to attend them; and as in Edinburgh so at Glasgow, the revival had *commenced* before the arrival of the evangelists. The very same course, as that stated above, was pursued at Belfast, Dublin, Manchester, Birmingham and Liverpool, with similar results. The revival had commenced in each place before the arrival of the evangelists, in answer to the prayers and the labors of the local ministers and Christians. In every place it was

intensified and *extended* by the labors of the evangelists in connection with the increased activity of the local laborers.

But most remarkably was this same course pursued in London. The ministers and Christian workers of London, having arranged for Messrs. Moody and Sankey to come to London on the 1st of March, 1875, *immediate* measures were taken to commence the work. Twelve daily prayer-meetings were commenced in different parts of London on the 1st of November 1874 to pray for the Holy Spirit to be poured out upon that great city; special services were held in many of the churches during these four intervening months, by their own pastors and rectors; special means were used to awaken the attention of all classes; accounts of the work of grace at other places were widely circulated; and hence when the evangelists came to London the work of the revival was already commenced. By the continuance of these labors, and their expansion, so as to reach all classes and persons; by personal visitation from house to house and by other means; as well as by the labors of Messrs. Moody and Sankey, the influence was widely extended and deepened. The declaration of these men everywhere was, *that without these local preparations and co-operation* they did not expect to effect anything.

Dear brethren,—the point which I wish to bring before our minds is this:—What lesson does this uniform experience of God's people in other places teach us? We, in these lands, have as yet only heard of the glorious times of blessing. Though a few souls, here and there, have been brought to Christ, and a little interest excited in a few places, yet no widespread and powerful influence of divine grace has been experienced, leading many to Christ. Alas! alas! for this; when such countless multitudes are perishing in their sins all around us. Is not the reason most plain and obvious? We have not, as did the ministers and Christian workers in the cities and towns above referred to, set ourselves, by prayer and supplication with fasting, to seek the outpouring of God's Spirit upon these multitudes. While reading the accounts of God's wonderful works of grace and salvation elsewhere, we have excused ourselves by saying. Oh! it is not the same in heathen lands; we cannot expect such manifestation of divine grace here; the people have not the necessary knowledge and preparation as they have in Christian lands; and resting on these excuses, we have folded our hands and continued in our routine of labors, and the result has been, as might have been expected,—we have seen no manifestation of divine grace in the conversion of a large number of sinners. It is in perfect accordance with experience, and with the teaching of God's word to say, that if the ministers and Christians of Edinburgh, Glasgow, Belfast, Dublin, Manchester, Birmingham, Liverpool and London had done as we have done, they

would have experienced no blessing either. And the word of God warrants the conclusion, that if we had done in our several places as these ministers did, we should have had a blessing,—a rich blessing of divine grace. Dear brethren, let us ponder this thought and see what it implies. I most truly and sincerely believe it, because the word of God says, they that seek the Lord shall find him ; "all things whatsoever ye shall ask in prayer believing, ye shall receive ;"—"ye have not, because ye ask not ;" or "Ye ask, and receive not, because ye ask amiss." God's promise is "I will pour out my spirit upon all flesh ;" "I will pour water upon him that is thirsty, and floods upon the dry ground." God is just as willing to give His Holy Spirit to those that ask him in China, as He is to those who ask him in England. Our Christian brethren, men of like passions as ourselves, in England, Ireland and Scotland, wrestled with God in prayer, and received showers of blessing. We excused ourselves for various reasons from resorting to the use of the same means which were everywhere followed by such blessed results, and we have seen but few conversions in connection with our labors. If any one asks of another,—"Are you satisfied that things should continue as they now are?" every one answers, "Oh no!" From many hearts goes up the earnest cry, "O Lord, revive thy work ;" and the earnest desire and wish are uttered,—Oh! that we could see such a marvelous work of grace in these lands, as we have read of in western lands!

What I wish to propose is, that, as the hot season will soon be over, and we shall all resume more active labor in our missionary work, we shall all carefully consider it in our hearts, and pray over it, to see what we can do to secure a revival of God's work in our several places of labor. Then let us come together in local gatherings for prayer and conference, as the ministers did in Edinburgh, Glasgow, Belfast and all the other cities, to arrange for and engage in special exercises for the conversion of the heathen around us. Let us not quiet our consciences by saying we cannot expect such a work in heathen lands, as in Christian lands ; that the way is not yet fully prepared, &c. The work may not be just the same as in Christian lands ; but, if the Spirit of the Lord is given He will work in His own way ; and if as we all believe He does convert some from among the heathen, we know that by a still greater exercise of His divine power he can convert a greatly increased number. He also can give a still deeper experience of His grace to the hearts of those who have professed to follow the Saviour ; and, as the only Scriptural reason that can be given, why we have not seen a greater number converted from among the heathen, is, because we have not asked for the Holy Spirit in faith, let us seek to pray in faith, nothing doubting ; and if the blessing delays, let us still wait, and hope, and labor for it. Let no one

be discouraged because we may not hope for an evangelist to come to our help. Thousands of ministers, in Scotland, Ireland and England, testify that by the blessing of God upon special services, and in answer to prayer, they have had seasons of revival in their several congregations without aid from any evangelist.

The experience of our brethren at Calcutta, is particularly encouraging to us. In June, 1874, they commenced some special services; the labor was all performed by the local ministers and missionaries; and though the blessing came first upon the foreign element, yet it extended to the native churches also, and resulted in the hopeful conversion of numbers. Let us each one seek unto the Lord, and see if even before the close of this year, He will not grant us a blessing which will cause our hearts to rejoice.

I am, my dear brethren,
Your fellow-laborer in the Gospel,
A MISSIONARY.

DEAR SIR,—

Allow me through your widely-read columns to say a few words concerning a new enterprise under my care,—*The Child's Paper.*

It is evident that it meets a felt want. There is scarcely a mission,—perhaps not one, where it has not found a welcome; some subscribing for as many as a hundred copies. These, and many such facts, which might be stated, go to show that such papers are as likely to be appreciated here as at home. As you say in your kind notice, "there is room for a good deal of talent." Amongst all the missionaries in China there can be no lack of the required ability; and it is gratifying to know it is being enlisted. It opens up a wide field to missionary ladies, who usually take a lively interest in children. The story of "*The Lighthouse keeper's daughter,*" commenced in the August number, is from the pen of a missionary lady. It is hoped many others will follow her example; and if in their reading they find any incident, or story that would interest Chinese children, save it for *The Child's Paper.* Articles showing the progress of the gospel and Christian experience in China, will be specially useful, and can be illustrated by native artists. Thus little incidents in every-day life may exert a great influence upon the minds of youth.

Another and very important source of contributions is the native agents. Nothing will lead them to take so much interest in the paper as to contribute something for its columns. The leading article in the September number, is an account of the Lord's dealings with a native Christian in Zao-hying. The illustrations are from the pen of another native brother who has given himself to preaching, and now only uses

this talent in the interests of religion. A word or two from your readers will enlist the natives, and those who tell their stories through *The Child's Paper* may be assured that they have thousands* of little listeners.

Yours truly,
J. M. W. FARNHAM.

DEAR SIR,—

Having had occasion to inquire what are the Regulations for "Book Post" by the British Mail, I have obtained some information which may be useful to other missionaries as well as to myself. I send it therefore for publication in the *Recorder*.

According to the Regulations, as published in the *British Postal Guide*,—It is allowable:—

1. To send Manuscript Articles, for Periodicals, by Book Post.

2. It is legal to send by Book Post, a *Manuscript* Book or Pamphlet, to any person to review and correct.

3. It is legal to return by Book Post, any Articles or Books with the alterations or corrections which have been suggested, written on them.

4. It is legal to write on *Printed* Books and Pamphlets,—which are sent as Book-packets,—the name of the Sender and of the Person to whom they are sent; and to add a complimentary address.

5. It is legal to write on Photographs sent by Book Post, the name of the Person to whom each one is sent, and the name of the Sender.

6. It is legal to mark any Article or Advertisement in a newspaper, to call the attention of the person to whom it is sent, to that particular Article or Notice.

7. It is legal to send Diaries, which are for publication, or to a learned Society, as a Book-packet; but a Private Diary for one's family is chargeable with letter postage.

8. The writing of any message on a Newspaper or Book-packet; such as "I am quite well;"—"Let me hear from you;"—"Send this to my aunt;"—subjects the whole Packet to Letter postage.

9. As each *separate* Newspaper is chargeable with postage, where several are in one packet, they should be folded so that it can be easily seen how many there are in the packet.

These regulations are very favorable. The Book Post is a great accommodation and convenience to the community. It is especially a convenience to us missionaries in our work here, and in our correspondence with home.

It has come to the writer's knowledge, that complaints are made by the Post Office authorities in China, that the Regulations and Rules

* Each edition consists of 2000 copies, nearly all circulated in China.

for Book Post are disregarded by some of those who use the Post Office as the means of sending Book-packets. It appears to me that all missionaries should be careful in this matter, as in all other just requirements, "to render to Cæsar the things that are Cæsar's," and thus prevent anything being justly said, which might be prejudicial to their good name.

A CORRESPONDENT.

Missionary News.

Death.

DEATH.

At Chryston, England, on July 11th, MARY, the wife of Rev. F. GALPIN of Ningpo.

KALGAN.—The Rev. T. W. Thompson of the American Board Mission, who has been occupied for the last seven years in the north of China, resident chiefly at Kalgan on the Great Wall, left in the early part of August, for the United States, via Shanghae where he embarked in the *Nevada* on the 14th, for San Francisco.

* * *

TUNGCHOW.—The presbytery of Shantung of the American Presbyterian Mission met in Tungchow on July 10th, 1875. There were present four foreign missionaries, two native pastors, and eight elders from as many native churches. The reports shewed, that during the year seventy one persons had been received into the church, and twelve had been excluded; and that the whole number in the nine churches under the care of the presbytery is five hundred and nineteen. One candidate for the ministry was received, making five in all now under their care.

* * *

SHANGHAE.—Mr. E. Fishe of the China Inland Mission, left with Mrs. Fishe and family, for England, in the *Ava*, on July 4th.

We understand the committee charged with the work of collecting and compiling statistics, &c., for the centennial exhibition have made considerable progress; and are gratified by the general interest shewn by the missionary body throughout China, and the evident desire to place facilities in the way of those who have undertaken the burden of the work in behalf of their brethren at other ports. The committee are aware that the trouble of preparing these statistics for individual missions and missionaries must be far from insignificant; and they wish therefore to express their appreciation of the care and pains which have been taken by so many brethren. We are requested to intimate that the time for sending in the collection to the Chinese commissioners is now drawing near, and as some missions have not yet forwarded their reports, the committee beg to call their attention to the fact; as, not only is it very much against their wish that *any* mission should be imperfectly or unfairly represented; but they would remind their friends that such lacunæ tend greatly to detract from the value of the complete report. Whilst therefore the committee cheerfully undertake the work allotted to them, they hope that any of the packets not yet sent in may be forwarded without delay.

* * *

HANKOW.—We are thankful to be permitted to give the following extract

from a private letter from the Rev. G. John; and feel assured most of our readers will rejoice with us in the remarkable signs of vitality spoken of in the native church:—"We are having wonderful meetings these days. Talk about the apathy of the Chinese. Why here are Chinese sobbing all over the chapel whilst confessing their sins, and praying for the outpouring of God's Spirit upon themselves individually,—upon the church,—upon their families, their friends, &c. Mrs.—— says that she never expected to see such a sight among the Chinese; and Mr.—— of the Inland Mission says that he never saw such a sight in his life. I never did in China; and it was on Saturday last I was enabled to believe for the first time in my life, that such a baptism was possible."

* * *

JAPAN. Tokio.—The Rev. H. Faulds. M. D. of the United Presbyterian Mission has just opened a commodious and well-arranged hospital for the Japanese, in Ts'kidji, the foreign concession at the capital. "The church recently erected at Odawaracho, Ts'kidji, Tokio, by native Christians, was opened for public worship on the 19th ult. Several Protestant Missionaries of Yokohama and Tokio, and one or two Japanese took part in the services, which were attended by about 500 persons native and foreign." (*North-China Daily News, July* 5.)

Yokohama.—"The *Japan Daily Herald* says:—"The new American Mission Church at the rear of the British Consulate was opened on the afternoon of the 10th July, at two o'clock, with a special service in Japanese, by the Rev. Dr. Verbeck, assisted by several missionaries and Japanese converts. The church, a neat structure, with stained glass windows, was well attended by Japanese, of whom over a hundred were present. From thirty to forty foreign ladies and gentlemen witnessed the ceremony." (*The Shanghai Courier*, 27th July.)

The following gentlemen have been engaged as a committee for some time translating the Scriptures into the Japanese language:—Rev. S. R. Brown, D. D., of the American Reformed Church Mission, J. C. Hepburn, M. D., LL. D. of the American Presbyterian Mission, Rev. D. C. Greene of the American Board Mission, Rev. R. S. McClay. D. D. of the American Episcopal Mission, and Rev. Nathan Brown, D. D. of the American Baptist Mission. They have just issued the Gospel of Luke, a handsome 12mo. volume, on good Japanese paper. The character is the cursive hand known as the *hirakana*,—mostly read by the common people,—with occasional Chinese characters introduced into the text to avoid ambiguity. The page forms a beautiful specimen of xylography, and we hear the translation generally well spoken of. The cost price is 21 cents. The translation of the Epistle to the Romans is just finished, and other portions are in a forward state. The three gospels of Matthew, Mark and John were published by a former committee before the present was formed. These parts will be revised when the remainder of the New Testament is completed, to secure a uniformity throughout. It is expected that the whole will be finished within two years.

* * *

Nagasaki.—The Rev. H. Maundrell and family of the Church Missionary Society, recently from Madagascar, arrived from England at Shanghae, in the *Venetia*, on June 23rd, and reached this port about the end of the month, to occupy the station lately vacated temporarily by the Rev. H. Burnside.

* * *

BURMAH. Rangoon.—By a letter from the Rev. J. W. Stevenson, published in the first No. of *China's Millions*

we learn that he reached this port on May 14th. His first impression was verging on disappointment at the aspect of affairs. He had an interview with Mr. Thompson, the *locum tenens* for the Hon. Ashley Eden, as Chief Commissioner for British Burmah, and received much valuable information from that gentleman. He says:—"Mr. Thompson recommended us to call upon Prince Hassan, the son of the late Panthay king of Yun-nan, who is living now in Rangoon. I did so; and I had a long and most interesting conversation with him in the Mandarin dialect, which he spoke well; we had not the least difficulty in understanding each other. He is a native of Ta-li foo. I wanted to know if I could get a Yun-nan teacher here, but he said he thought I should be able to get one at Mandalay, though not at Rangoon. He had been in England, and came from Yun-nan by the Thien-nee and Mandalay route."

* * *

UNITED STATES.—'Six Chinamen were ordained as Deacons at the Maine [Methodist]Conference in Calais, lately.' (*Northern Christian Advocate.* May 27.)

* * *

ENGLAND. LONDON.—"At a valedictory dismissal in the Missionary College at Islington, the Church Missionary Society took leave of the Rev. J. Bates and the Rev. R. Palmer, who are shortly returning to their work in China; and also of the following additions to the missionary staff:—The Rev. J. C. Hoare and the Rev. W. S. Brereton; and Mr. G. Lanning, who takes charge of the Mission School at Shanghai."

Notices of Recent Publications.

諺語叢話 *A Collection of Chinese Proverbs translated and arranged* by William Scarborough, Wesleyan Missionary, Hankow. With an Introduction, Notes, and Copious Index. Shanghai: American Presbyterian Mission Press. London: Trübner and Co., 57 and 59 Ludgate Hill. 1875.

A vast amount of attention has been concentrated on the subject of proverbs by studious men and archæologists; and especially in recent times an impetus has been given to researches in this direction. As a representative expression, a proverb is a perfect *multum-in-parvo* depository of concentrated wisdom, of inestimable value in tracing the mental history of a people, and frequently shedding a light also on the material and physical conditions of the past. Every country and every province has its proverbs; some of which are confined in their use within narrow local limits; while a considerable number are found to be substantially common to many, if not to all nations. A careful and comprehensive comparison from every quarter, will probably reveal a host of identities little suspected, the philosophy of which we leave to students of mental phenomena. To such students, works like that now before us must prove specially acceptable. A less careful and conscientious collector than Mr. Scarborough might indeed have furnished us with a chaotic mass of popular sayings, old saws and *bon-mots;* but it does not require a lengthy examination of this volume to see the amount of judicious discrimination the author has brought to bear on the classification and arrangement of the two thousand seven hundred and twenty proverbs it contains, divided as they are into twenty sections, and more than four times that number of chapters. This we believe is a new feature in such collections, and

will greatly facilitate reference. A thesaurus of Chinese proverbs will necessarily arrest the attention of a much wider class than those who are occupied with Sinic studies. But it is their bearing upon missionary work with which we are specially interested. In an excellent preliminary essay, while detailing the uses to which proverbs may be put by various classes of the community, Mr. Scarborough remarks:—

"But it is to the Missionary that the value of an extensive acquaintance with Chinese proverbs is of the highest importance. Personal experience, as well as the repeated testimony of others, makes us bold to assert that even a limited knowledge of Chinese proverbs is to him of daily and inestimable value. A proverb will often serve to rouse the flagging attention of a congregation, or to arrest it at the commencement of a discourse. A proverb will often serve to produce a smile of good nature in an apparently ill-tempered audience, and so to call forth a kindly feeling which did not seem before to exist. And very often a proverb aptly quoted will serve to convey a truth in the most terse and striking manner, so obviating the necessity for detailed and lengthy argument, whilst they fix at a stroke the idea you are wishing to convey."

Every missionary will readily endorse the above remarks, and should feel grateful to the author for the amount of material here placed at his service.

The Relation of Christianity to Hinduism: being a reprint of a paper on foreign missions, especially in relation to the oriental systems of religion; read at the Church congress held at Brighton in October, 1874. With an appendix. By Rev. Dr. Caldwell, Missionary, S. P. G., Tinnevelly, India, Honorary Member of the Royal Asiatic Society, Fellow of the Madras University. London: Printed for the Society for the Propagation of the Gospel in Foreign parts. 19 Delahay Street, Westminster, S. W. 1874.

This discourse was called forth by an address delivered by Max Müller at the Oriental Congress in London, in which he advocated Christian Missions to heathen lands,—of a special character. A chief aim of the Oxford professor is to furnish material for the science of comparative religion. Dr. Caldwell, joining issue with him as to details, concentrates his argument on Hinduism, though as he says many of his statements will apply eqnally well, *mutatis mutandis*, to Buddhism. In a rapid outline of the character of Hinduism, he recognizes three elements,—the human, the divine, and the diabolical; and judging it by its fruits he says it is the source of many of the worst evils the country endures, and the chief obstacle to its enlightenment and moral progress. He remarks:— "I have no objection whatever to the application of the comparative method to the study of religion. On the contrary, if only the comparison be fairly made, I am convinced that whatever religion may suffer, Christianity will not suffer, but will gain. What I think open to objection is a comparison which attempts to prove the absence of essential differences." We thoroughly agree with Dr. Caldwell in his estimate of the merits of the two systems; but we think his argument rather beside the mark as a reply to Max Müller. We believe the professor has erred in allotting to the study of comparative religion, too prominent a place in the missionary sphere; —and let it be ever borne in mind that Christian doctrine as a system of dogma, is by no means to be confounded with Christianity (i. e. Christ) as a living principle permeating the whole being of its subjects, and elevating the life to a higher spiritual atmosphere. But we no more object to the study of comparative religion than we do to that of comparative grammar; and however high Max Müller may stand as a master of that science, it is an essential of true

science that we accept no man's dicta. The discovery of affinities does not imply the denial of differentia and contrast; we have no right to assume that the comparison will not be fairly made; and we feel assured that Christianity will lose nothing by the freest and fullest investigation of its every phase.

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1. *Review of Colportage in India during* 1873; *with suggestions for its improvement.* By John Murdoch, LL. D. [Indian agent of the Christian Vernacular Education Society.] Madras: C. Foster and Co., Foster Press, 23 Rundall's Road, Vepery. 1874.
2. *Bible Colportage. A letter to the British and Foreign Bible Society,* by John Murdoch, LL. D. [Indian agent of the Christian Vernacular Education Society.] Madras: C. Foster and Co., Foster Press, 23, Rundall's Road, Vepery. 1874.

"DURING the recent famine in Bengal, the great difficulty was, not to obtain supplies of grain, but to secure its proper distribution. It is the same with Christian books. They may be printed by the million if funds are available, but they merely become a prey to insects unless they are circulated."

To the inexperienced, colportage may seem an exceedingly simple question, especially where the operator is not straitened by want of the necessary funds. Let those who have had most to do with the details of such work answer the question, and their verdict will probably be that there is no department of mission work where judicious care and vigilance are more needed. In the two tracts before us we have a careful analysis of the work throughout India for a few years past; together with the valuable suggestions of Dr. Murdoch, who seems to have left no stone unturned in collecting every kind of available information on the subject. The greater part of the two brochures treats of Bible colportage, only 9 pages out of 51 being devoted to Tract and general work; and we need scarcely remark, that what is said regarding India, is for the greater part equally applicable to China. In the early years of missionary operation, it was considered an achievement of no slight importance to have been able to effect a gratuitous distribution of Christian books; and we are far from implying that much good has not resulted from such distribution. Past experience however has taught us a better way, and it is now almost universally admitted, that the right method of circulation is by sale. Dr. Murdoch is very strong on this head, and his utterances are much to the point. Not only does his advocacy of sales apply to the circulation of the Scriptures among the heathen; but we think he makes a strong case in reference to selling also to converts. Speaking of the past he says: — "When a Native Christian wished a Bible, he applied to the Missionary and got one for nothing. 'Lightly come, lightly go.' White ants might destroy it; the children might tear it. This did not involve any pecuniary loss; the volume could easily be replaced. Native christians on going from one station to another, left their Bibles behind them, as they could get new ones on their arrival. When, however, a Bible had to be purchased, it was a different matter. It was property to be cared for." The experience of Societies and Branch Societies in India in past years, brought together in these tracts is very instructive. We find a gradually improving state of things in regard to colportage. There is an increased amount of circulation, and increased proceeds from the sales, while the proportionate expense is very much reduced. We cannot but thank Dr. Murdoch for the valuable hints he has thus laid before those who are or who ought to be occupied with Christian colportage.

Annual Report of the Presbyterian Mission Press, at Shanghai, for the year ending December 31, 1874.

We rejoice to learn from this report that "the year just closed has been a quiet but prosperous one," for the press; seeing the operations are carried on entirely in the missionary interest. As our existence as a journal is to a great extent bound up in the prosperity of the establishment, it behoves us to say a word in its favour; but selfish interests apart, we think every friend to the Christian cause and to the spread of light and truth, must look with a feeling of pleasure on the statistics of Christian literature printed during the year. Three pages of five and six figure columns and several items of seven figures representing a total of 43,618,431 pages turned out of hand from one printing office, surely implies no mean amount of activity in some departments of mission work. We would remind the public that it is to missionary enterprise that we are indebted for Chinese movable type, and for the solution of the problem as to its general applicability to press printing; and we have reason to congratulate the zealous superintendent of this establishment on the success that has attended his labours. May he long have reason to rejoice over the benefits he is thus conferring on the cause.

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1. *Report of the Medical Missionary Hospital at Swatow, in connection with the English Presbyterian Missionary Society under the care of William Gauld, A. M., M. D. for* 1874. Hongkong; Printed by De Souza and Co. 1875.
2. *Fourth Report of the Foochow Medical Missionary Hospital in connection with the A. B. C. F. M. Mission under the care of Dauphin W. Osgood, M. D.* July 1st 1875. Foochow Printing Press.

No less gratifying than that of the previous year, is the Report of Dr. Gauld's labours now before us. Active effort is followed by growing confidence. The total number of in-patients for the year has been 901, and the out-patients a little over a thousand. In the classified list of cases under treatment, the highest number, amounting to 423, is under the category of Skin diseases. Leprous patients have increased by nearly a half, and the disease has been treated with "Chaul Moogra," a famous Indian remedy, giving better results than any other medicine that has been tried. "Gurjul" or "tree" oil, also from India, has lately been used daily with encouraging effect. In the early part of the year *Measles* and *Small-pox* were prevalent; and in September and October *Cholera* became epidemic. Cases of *Malarious fever* have been frequent. The Dr. recommends the cultivation of the Cinchona in China, and suggests the slopes of the mountains stretching from behind the Canton province northwards to the latitude of Ningpo, as affording suitable localities for the purpose. In reference to religious services Dr. Gauld says:—

"Morning and evening daily throughout the year, the patients meet for worship, and on these occasions the Scriptures are read and explained to them. On no previous year have the meetings been so numerously attended, and the interest shown in the saving truths of the Gospel has been on the whole encouraging.....As might be expected, the effect on the many who attend the hospital meetings varies greatly. Some are apparently unaffected by what they hear, and return in that state; others are interested enough to make them willing to become Christians were no trials, social or other, attached to the abandonment of their idolatrous customs; while a few, through the Spirit of grace given them, are so convinced of the truth of the Gospel and of their need of its salvation, that they gladly receive it at all risks, and become true Christians. During the year a few of the last class, as we hope, have been received into the Church by baptism, and for them we are

thankful as the most precious fruits of the year; while grateful also for being enabled to do good to the bodies of many, by the blessing of Him in whose hand are both the souls and bodies of men."

We observe that 1000 copies of a Report in Chinese have also been printed, but have not seen it. The subscriptions for the year amount to $425. An appeal is made for old linen or cotton for dressing wounds; also for woollen clothing, carpets and blankets, to be used as coverings for the poor and needy.

Dr. Osgood again tells of a busy year of uninterrupted work; with an increase in the number of patients, the total amounting to 8253. Like Dr. Gauld's report, in his list of diseases, Skin diseases far outnumber any other ailment. We notice among the cases,—9 Dog bites and 3 Man bites. Hydrophobia is occasionally met with in Foochow. There are also cases of rat bites and serpent bites. Of the latter some are fatal. Dr. Osgood repudiates the notion that little or no evil results from bandaging the feet; for he says,—"year by year we have had cases of ulcers resulting from arrested circulation." Comparing the practice however with that of wearing corsets and using the Grecian bend, his verdict is not in favour of ladies in the west. Besides the work carried on at the hospital in Foochow, six villages and cities have been visited and several hundreds of patients there treated. "The religious aspect of the work is much the same as last year. We have reason to believe that several of our patients have not only received healing for the body, but have learned to look to Christ for spiritual health. Three have been baptized and received into the Church during the last year, Many more have returned to their homes with their faith in idolatry destroyed, and with friendly feelings towards Christianity. While a few return as they came without any care or thought for the future. The patients are furnished with religious books and are invited to attend church, *but in no instance are they compelled to do so.* A large number of the patients hear of the hospital at the chapels, of which there are nearly a hundred in connexion with the various Missions." We are glad to see the handsome sum of $ 1177, has been subscribed during the year for this excellent institution.

China's Millions, and our work among them. Edited by J. Hudson Taylor. Published by Morgan and Scott, 12, *Paternoster Buildings, E. C. London.*

We have received the first number of a new monthly magazine with the above title. Its aim, as stated in a leading article, is to make known China to the people of England. It is the organ of the China Inland Mission, of which Mr. Taylor the editor is director. A supplement contains a list of the fifty-two stations of the Society in China. It is published at the exceedingly moderate price of one penny per number, and we wish all success to the enterprise.

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1. *Le Charlatanisme Litteraire dévoilé ou la vérité sur quelques professeurs de langues étrangéres a Paris.* Dédiée à MM. les Professeurs du Collége de France. Versailles: Imprimerie G. Beaugrand et Dax, 9, Rue du Potager. 1874.

2. *Examen des Faits Mensongers contenus dans un libelle publié sous le faux nom de Léon Bertin. Avec le jugement du tribunal correctionnel de Versailles du 30 septembre* 1874. *Confirmé par des Arrêts de la Cour de Paris des* 16 *decembre* 1874 *et* 29 *janvier suivant. Note adressée à MM. les Professeurs du Collége de France.* Saint Germain, Imprimerie Eugéne Heutte et Cie 80, Rue de Paris, 80. 1875.

THE fact is indisputable, that France has produced a number of the greatest orientalists of the present century; and Paris has been distinguished for the gatherings of illustrious men within its walls; and if at times mere pretenders have shone with a lustre not their own, it is to be observed that none have been so severe upon them as their own compatriots and competitors. We could wish that such strictures were confined to the sphere we have indicated. The first pamphlet at the head of this article is an example of the contrary, being a bitter philippic against the incumbents of certain Asiatic chairs in Paris. Scarcely has the grave closed over the ashes of one of the most eminent sinologues of Europe, when we find this attempt to wrest from his memory the laurels which a long life of persevering and conscientious study had secured for him. Those who knew Professor Julien could not be ignorant of his self-appreciation; but it was an innocent *faiblesse*, which he could well afford to dispense with, and we may be pardoned if we take this opportunity of vindicating his character as a Chinese scholar, now that he can no longer wield the pen in self-defence. Léon Bertin, the ostensible author of the pamphlet is a name unknown to fame, and might have escaped notoriety, had the writer confined his assaults to the defunct. Unfortunately for him, one of his victims less quiescent,—the Marquis d'Hervey de Saint-Denys,—has taken the pains to search out the author,—has sued him for libel in the judicial tribunal at Versailles, and the sequel reveals the Abbé Paul Perny, M. A. author of the *Dictionnaire Français-Latin-Chinois* as the writer, condemned to two months imprisonment, a fine of 500 francs and the expenses of trial; the judgment of the court to be inserted in one of the newspapers of Seine-et-Oise, and in six of the Paris papers to be named by complainant, the whole at the expense of the libeller, and all the copies of the pamphlet to be destroyed. Beaugrand and Dax the printers were further fined 200 francs. This strange *denouement* is detailed in the second pamphlet, by Hervey de Saint-Denys.

花夜記 *Hwa yay ké.* "*The First Reader.*" By Rev. J. M. W. Farnham.

THIS is the title of a native tract intended to teach children by pictures the names of common things. Mr. Farnham has wisely appropriated the title to a little work he has just published with the same object. In 31 leaves it contains more than a hundred cuts of objects in domestic life, specimens of natural history, &c. Each cut has a very brief description, in bold clear type. The plants and animals, by western artists, are immeasurably in advance of the native cuts, but we almost wish the author had had engravings made of the inanimate objects from specimens on the spot. The book however will doubtless answer the object the author has in view. We cannot but admire Mr. Farnham's zeal, shewn by the fact that he has issued two editions of the book simultaneously; the second edition, in addition to the same text differently arranged, containing a translation of the same into the Shanghae dialect for the special benefit of Shanghae children.

